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AL AZHAR

ACADEMY OF ISLAMIC RESEARCH

RAJAB 1388

SEPTEMBER, 1968

ARAB THEOLOGIANS on JEWS and ISRAEL

THE FOURTH CONFERENCE OF THE ACADEMY OF ISLAMIC RESEARCH

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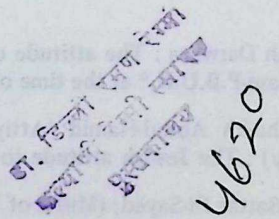
ARAB THEOLOGIANS on JEWS and ISRAEL

Extracts from the proceedings of the Fourth Conference of the Academy of Islamic Research

Introduced and edited by

D. F. Green



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* P.B.U.H. is the abbreviation for "Peace be upon him".

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INTRODUCTION

Whilst browsing in an Oxford bookshop, my eyes fell on a thick volume in English containing the proceedings of a Congress on the Arab-Israeli conflict held at Al-Azhar, the main Islamic University of the Arab world. Though for some time I have been interested in this tragic conflict this publication came to me as a surprise, as it shed new light on it. I felt that this book should be brought to the attention of the public.

Let me first summarize what I have learnt about the background of this volume and its contents.

During the autumn of 1968 the Fourth Conference of the Academy of Islamic Research took place in Cairo, to discuss the fundamentals of the Arab-Israeli conflict, particularly its spiritual – theological significance and its historical antecedents. Mr Hussain al-Shafe'i, Vice-President of the United Arab Republic under both Nasser and Sadat, greeted the Congress on behalf of President Nasser. Seventy-seven Muslims Ulemas and invited guests participated in the Conference.

I gather that some of the proceedings were reproduced immediately after the conference in **Majallat al-Azhar**, the University's monthly. The complete transactions of this conference were then published in 1970 in Arabic (3 volumes)* and in English (1 volume, pp. 935). In the latter, it is stated on the front page (here reproduced) that the book was printed by the U.A.R. Government Printing Office, which signifies governmental support. The efforts involved to have these transactions translated into English indicate that the authorities did not hesitate to publicise these proceedings ; moreover it reflects their decision to propagate to the world the views contained in this volume.

I realised that the full English translation was too bulky and repetitive to be reproduced at any great length. I preferred to reduce the whole to a reasonable size comprising representative extracts.** These have been photographed from the original and incorporated in the present booklet. Even where the English style appeared somewhat clumsy, no corrections have been made. A few annotations, set in italics, have been added. The extracts are mostly full paragraphs, as reproducing individual phrases or sentences might have incurred the criticism that they had been taken out of context. There is an obvious disjointedness in the present text which is inevitable, considering that only about one-twelfth of the original volume has been reprinted. To aid the reader wishing to refer back to the original, the page numbers of the English edition have been placed in the margin at the beginning of each extract. The order of the articles has been modified in order to group together similar subjects. Repetitions by the authors have been retained in a few cases. The reader will thus be in a better position to decide whether the views presented are mere eccentricities of one sage, or more common conceptions.

* Al-Azhar, Majma' al-Buhut al-Islamiyya, **Kitab al-Mu'tamar al-Rabi' li-majma' al-Buhuth al-Islamiyya.**

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I always considered the Arab-Israel conflict as of a political nature stemming from a territorial litigation. However, conflicts, it seems, may spill over into other domains. The need to substantiate one's position in a conflict may lead to an attempt to buttress it by giving it the form of an ideology, or even – as in the present case – the conflict may be theologized, as an extreme measure to justify one's position in the conflict and condemn that of the adversary.

Religions may include not only positive tenets, but negative elements of antagonism and enmity against other religions. Whilst, happily, the general trend nowadays is towards oecumenism, fostering fraternal relations between religions and playing down the divergencies separating them ; the attitude in this volume is the opposite : self-righteousness of Arab Islam is juxtaposed to rabid attacks against Judaism. Indeed, it is disheartening to witness some of the main religious leaders of the Muslim Arab World convening for the sake of vilifying another religion and people, shunning neither expressions of abuse, nor the worst invectives.

Islam, unfortunately, includes extreme anti-Jewish components, which may have been dormant, or may have been of little significance in Muslim countries where there were few or no Jewish communities. These elements are now invested with new life and vigour by the spiritual leaders who took part in this conference, and- as I have learnt- in similar gatherings which are held from time to time in certain Arab centres.

The main recurring themes in the volume are :

1) Jews are frequently denoted as the *"Enemies of God"* or the *"Enemies of humanity"*. This latter expression is even to be found in the opening speech of the U.A.R. Vice-President, M. Shafe'i.

2) Jews manifest in themselves an historical continuity of evil qualities. Thus the vices of their forefathers – as described in the Koran or depicted in the Bible – are now rampant amongst modern Jews. Scandals in the Bible which were narrated perhaps as confessions of human frailty, self criticism, or reproach, are here generalised as typifying the squalid nature of the Jews. Islam considers Judaism as a religion of true revelation. The Bible is a Holy Book for both Jews and Christians, whereas in this volume, following Islamic traditions, it is described as a counterfeited work, falsifying God's message.

3) The Jews themselves are a riff-raff and do not constitute a true nation. Their evilness has been transmitted throughout their history, by means of their cultural inheritance. Thus, whoever is converted to Judaism is infected with their repugnant qualities. By their behaviour, the Jews have called forth the hatred and persecution of all the peoples with whom they have come into contact.

4) The State of Israel has to be destroyed, as it was established through aggression, which is its congenital and immutable nature. Israel is the culmination of the historical and cultural depravity of the Jews.

5) The superiority of Islam over all other religions is brandished as a guarantee that the Arabs will ultimately triumph. The grandeur of Islam must be reflected in future secular successes. Arab defeats and reverses are explained away as having been ordained by a providential design in order to teach the Arabs a lesson because of their negligence, and as a purgatory ordeal. (This explantation may also have the psychological effect of alleviating Arab self reproach.)

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6) Many participants reiterate that it is outrageous for the Jews, who traditionally were considered to be of an inferior status and were characterised by their cowardice, to defeat the Arabs, have their own State, and cause the contraction of the *"abode of Islam"*. All these events contradict the march of history and God's design (see, in particular, the article : **"Good tidings about the Decisive Battle between Muslims and Israel"** of Skaikh Nadeem al-Jisr).

There were, undoubtedly, historical periods when the Jews fared better in Arab and Muslim countries than in Christian lands, and vice versa. However some authors, even Jewish, have apparently preferred to embellish the history of Jewish life under Islam, either for the sake of reinforcing, on the rebound, their condemnation of the persecutions suffered by the Jews under Christendom, or as a *historical precedent* auguring well for the future development of friendly Arab-Jewish relations and a cultural symbiosis between Israel and the Arab States. Indeed, as late as the nineteenth century, Jewish communities in some Arab lands suffered humiliations and sporadic persecutions. Such cases have been frequently overlooked. Furthermore, if the picture of the Jews and Judaism as portrayed by the venerable participants of this Conference is in fact, as they contend, the traditional image of the Jews in the eyes of Arab Islam, it is unthinkable that it would not have affected the feelings and behaviour of the Arabs towards the Jews. For it to have been otherwise would have amounted to a schizophrenia which is very unplausible.

The ideas expounded in this volume could lead to the urge to liquidate the Jews – to genocide. If the evil of the Jews is immutable and permanent, transcending time and circumstances, and impervious to all hopes of reform, there is only one way to cleanse the world of them – by their complete annihilation. No doubt the participants of this Congress did not intend it, and perhaps were not conscious of the dangers concealed in such reasonings ; yet its inner logic could lead to such a conclusion.

The fact that these sages have witnessed the moral havoc that similar ideas of hatred had wrought in Nazi Germany and were not inhibited from resorting to them only testifies to the vehemence of their attitudes. The seriousness of this compilation is increased because it is a post-Nazi opus. These learned religious dignitaries and academics knew exactly what they were saying and meant it. The view, sometimes aired, that the Arabs are unfortunate victims of their language is merely a slander. Language is an instrument. Choosing abusive terms does not stem from exuberance but is a deliberate choice. Furthermore the lectures reprinted in this book were made in the serenity of an academic environment and were not frenzied harangues to a euphoric public.

Arab spokesmen contend that they differentiate meticulously between Zionism and Judaism and that they are against Zionism and not against Judaism. There cannot be a more trenchant disproof of this allegation than the arguments used at the Fourth Conference of the Academy of Islamic Research, at least as regards its participants. The odium of Zionism is decribed as emanating from the perversity of Judaism. Zionists and Jews are treated synonymously.

One may query the direct influence of the Arabic and English editions of these volumes, as their distribution can hardly have been very large. Their importance, however, lies in their being a symptom. It may be assumed that these ideas are frequently repeated by preachers during the Friday religious services. They are even referred to by Arab political leaders, as for instance quite recently in an interview given by Colonel Qadhafi, President of Libya, to Mr. Eric Rouleau **(Le Monde, 6th May 1971)**. One may surmise that President Sadat is motivated by deep Islamic convictions.

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The position of a State and its policies should not be assessed merely through the narrow vista of its concrete behaviour or the public pronouncements of its leaders. A political analysis which is based only upon such external realities will be inadequate. Ideologies, beliefs, aspirations and emotions are part of the inner realities on which policies evolve, and they should also be taken into consideration. Deliberations such as those that took place at the Fourth Conference may shed some light on the substratum of Arab attitudes towards Israel. Herein lies their political significance.

May this booklet be a small contribution towards the cause of peace in the Near East. This is by no means a cynical pretention. My aim is not to pour fuel on the flames of this conflict ; its blaze has already caused enough suffering, and its calamities have perverted the souls of many. It is to be hoped that this small publication might serve as a general exhortation against the dangers lurking in the ideologization (or worse, in the theologization) of a political conflict. Indeed, when such books published under government auspices cease to appear a step towards reconciliation will have been made.

D.F.G.

London, August 1971

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The publisher would like to emphasize that *all* the subsequent pages contain extracts (with the exception of a few annotations) which have been cut out from the original English edition, joined together, and then photographed.

He is not responsible for any typological or other errors in the text. Photographic authenticity was considered of paramount importance. The lack of uniformity in the print of different passages is due to differences in the Egyptian edition in which pages with dark imprint alternate with lighter ones. This contrast could not be overcome. Two points (..) are used to indicate a break in a sentence or a paragraph. Three points (...) signify omissions between paragraphs. No points at the end of an article indicate that it ended with these words.

The numbers in the margins refer to the pages of the original English edition.

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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the name of God, Most Gracious

Most Merciful

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AL AZHAR

ACADEMY OF ISLAMIC RESEARCH

THE FOURTH CONFERENCE OF THE ACADEMY OF ISLAMIC RESEARCH

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-IX-

FOREWARD

By

Dr. Abdul-Halim Mahmoud

Secretary-General of the Islmaic Research Academy

Praise be to God, Lord of the Worlds, and peace and blessings be on His Prophet, Muhammad, the faithful.

We, herewith, present in book form to the masses of Muslim peoples all over the world, and to students of Islamic affairs from amongst them, the transactions of the Islamic Research Academy's fourth Conference, held in support of the struggle against Israel, in Cairo, from the 4th of Rajab to the 2nd of Sha'ban, 1388 A.H. (27th, Sept. — 24th Oct. 1968).

. . .

Indeed, this has been decreed by God, the Almighty, as a trial to present-day Muslim societies. Because of the latter's prolonged neglect and heedlessness, God has empowered against them a queer medley of people gathered from every corner of the earth, raising the standard of a creed that is quite unrelated to God and in direct hostility to mankind at large.

-X- In our view, there is no alternative for contemporary Muslims but to realize the significance of this exalted lesson that present circumstances have set before their eyes : it is the call of God to them to release the potential energy and fervour of their Islamic Faith, characterized by the most trustworthy hand-hold of God's tenets, against this delusive Zionist creed.

. . .

It is with keen consciousness of the imminent danger, menacing both the very existence of Muslims and their survival because of the enemy's covetousness that the Conferees had held their meeting with common outlook and identical attitudes. Here, do they present their resolutions, based on their firm belief in them, realizing that they are drawn from Divine Direction and Prophetic guidance.

In short, in presenting to Muslims the Conference's decisions and call, we entertain an identical hope of our inevitable victory, shining on the distant horizon with God's Words : "If ye help God, He will help you, and will make firm your footsteps" (XLVII, 7.).

. . .

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SPEECH 1.

By

His Eminence, Grand Imam,
Rector of Al-Azhar

At The

Inauguration of the Fourth Conference
of the Islamic Research Academy

In the name of God, the Beneficent, the Merciful, I open the fourth Conference of the Islamic Research Academy, praising God, be He exalted, for being honoured with the meeting of eminent scholars who are pre-occupied with the conveying of God's Message, fearing, at all times, their Lord, and fearing nothing but Him.

. . .

I am in no need to make a diagnosis of the misfortunes and sufferings that had befallen Arabs and Muslims. Every soul had been moved by the shock, and minds are still taken by surprise, because of the anomaly of this frustration. The bitterness was further intensified by the fact that the unexpected event occurred before a roguish Zionism whose adherents had been destined to dispersion by the Deity. "And humiliation and wretchedness were stamped upon them and they were visited with wroth from God." (II, 61). 2.

How much did we like to have this session held after having quenched our thirst for revenge and having gained a decisive victory. But, God willed to lenghthen the duration of our trial, so as to have our comprehension, recovery, and experience thoroughly formed and developed.

. . .

O Brother 'Ulemas ! The catastrophe of the setback that had befallen the Arab nation and Islamic peoples was not more of a political ordeal than a religious trial. It is quite possible for the policies of human beings to get involved in misapprehension or to be at fault in planning and the measures they take in encountering the enemy. But it is inconceivable that God would grant to the Unbelievers a way to triumph over the Believers.

. . .

For this reason, the setback that had befallen us, is nothing but a sign of God's solicitude for our welfare, since we have, certainly, the genuine sentiment of religion, even if we have missed the ways of the pious. 3.

. . .

We, 'Ulemas, have, also, to make clear to the Arab nation and Islamic peoples that the (lingering spirit) of the past Crusades that had been utterly routed by the feats of valour and heroic resistance of our forefathers, had made of the present 5.

. . .

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5. day Zionism a spear-head launched (against Arabs and Muslims) by the enemies of humanity and advocates of imperialism (and colonialism).

. . .

6. Thus, we would deserve to be the servants of God to whom He had referred and intended to rouse against the Jews,as stated in His saying : "So, when the time for the second (of the judgements) came (We roused against you others of Our servants) to ravage you, and to enter the Temple even as they entered it the first time, and to destroy what they got the upper-hand over with utter destruction (XVII, 7).

In conclusion, we ask God to greet, on our behalf, His Excellency President Gamal Abdul-Nasser who has kindly put this Conference under his gracious patronage, and has honoured its significant function by deputizing El-Sayyed Hussain Al-Shafi'i, Vice-President, and Minister of wakfs and Al-Azhar, at its formal inauguration. We implore God, be exalted His Omnipotence, to accord President Nasser guidance and success, so as to regain Jerusalem as purified from all sorts of defilement and profanation, in vindication of the rights of Islam and the glories of the Arab-Nation.

. . .

7. ## SPEECH

By

El-Sayed Hussein El-Shafi'i

Vice-President of the United Arab Republic

. . .

Honourable Members of the Academy of Islamic Research and guests of the United Arab Republic ! It is a pleasure to me to welcome you in the name of President Gamal Abdul-Nasser,and to convey to you his appreciation of the great efforts which we, all, hope — through God's favour — to shed light on the consummate contributions of our heritage, and to open the way for realizing closer co-operation between the entire body of Muslims. "And who is better in speech than him who prayeth unto his Lord and doeth right, and saith : Lo ! I am of those who surrender (unto Him)." (XLI, 33).

O brethren ! Your previous Conferences had dealt with certain aspects of life in Islam : juristic, social and, economic But the present Conference is held in unprecedented circumstances as set forth in the extension of Zionist aggression against the land of Arabism and Islam, and in the wresting of the Aqsa Mosque — the precincts of which had been blessed by God — from its faithful and trusty guardians. . .

. . .

For this reason, you have devoted the present Conference to deal with the most momentous cause on which the continued existence of our nation depended. You are, thus, making a conscientious response to the crucial phase on which our nation has entered, in defence of our sacred ideals and usurped lands.

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The war of 1967 has aroused widespread consciousness all over the world of Islam. Manifold have been the meetings and congresses held to cope with the issue of violated rights. 'Ulemas and scholars in the various Islamic universities called for co-operation and joint action [in facing the aggression . . 7.

. . .

These cultural effects, based on scientific efforts, are attuned to a full-scale mobilization that takes the form of three principal dimensions : 8.

1.—The spiritual dimension . .

. . .

2.—The economical dimension . .

. . .

3.—The military dimension which is clearly represented in the saying of God, be He exalted, "Against them make ready your strength to the atmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies of God and your enemies, and others besides, whom ye may not know, but whom God doth know". (VIII, 60).

All these measures are intended to be full-scale preparations for our major and holy war against our enemies, and the enemies of God, and others besides, since thére is no call, in our present-day life more articulate, nor an appeal more sacred than that of the on-coming struggle.

. . .

SPEECH 11.

Deliveréd by

Dr. Mahmud Hobballah

Secretary General of the Islamic Research

Academy : On The Inauguration of The Academy's 4th Conference.

. . .

I welcome you in the name of Islam which gathered you under the banner of righteousness and good in this plenary Islamic conference. Again I greet you on behalf of the honoured Azhar, the Kaaba of religious knowledge and the fort of Islam, and the centre which has been entrusted with the sacred mission of conveying the Call of Allah to mankind, It is your Azhar, Al-Azhar of Islam and all muslims in which you convene to-day within its precincts which offers you a hearty reception, as active prominent scholars, and to reinforce through you brotherhood in religion.

. . .

Moreover, this conference affords the opportunity to render this sentiment into a positive, concrete action for the sake of establishing the Muslim society on divine bases governed by religion and science and pervaded by virtue, justice and mercy.

. . .

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16. Lastly, the enemies of Islam have thrown in the backs of the muslims and Arabs a poisonious dagger by allowing Zionists to settle in Palestine and to occupy its lands and arrogate Jerusalem for themselves.

This issue has been the subject of researches, studies and resolutions, since the first meeting of the Academy summoned, up to the last conference.

. . .

19. **SPEECH**

Delivered on

Behalf of the Delegations to the Conference

By

His Eminence Shaikh Hassan Khalid, Mufti of the Lebanon

. . .

20. Experience has proved that what is taken by force can only be restored by force, that necks twisted with arrogance can only be straightened by blows dealt by us, Arabs and Muslims. . .

. . .

Your honourable conference has been an Arab, Islamic and patriotic necessity in view of the present circumstances in which the Arabs and Muslims face the most serious difficulties. All Muslims expect you to expound Allah's decree concerning the Palestine cause, to proclaim that decree, in all clarity, throughout the Arab and Muslim world. We do not think this decree absolves any Muslim or Arab from Jihad (Holy War) which has now become a duty incumbent upon the Arabs and Muslims to liberate the land, preserve honour, retaliate for dignity, restore the Aqsa Mosque, the Church of Resurrection, and to purge the birthplace of prophecy, the seat of revelation, the meeting-place of Prophets, the starting-point of Isra, and the scenes of the holy spirit, from the hands of Zionism- the enemy of man, of truth, of justice, and the enemy of Allah.

The well-balanced judgement frankly expressed with firm conviction is the first step on the road of victory. The hoped-for judgment is that of Muslims scholars who draw their conclusions from the Book of Allah, and the Sunna of His prophet. . .

. . .

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THE JEWS ARE THE ENEMIES OF HUMAN LIFE AS IS EVIDENT FROM THEIR HOLY BOOK

By

Kamal Ahmad Own

(*Vice-principal of Tanta institute*)

INTRODUCTION

It was in 1953 when I was busy writing my book "Women in Islam", that I went through the Bible for the first time with a view to obtaining first hand information about the Jews "and the Christians" religious views as regards women. In reviewing the Old Testament especially its historical chapters, I was shocked at the scenes of bloodshed, sex perversion and the violation of the Prophets, sanctity included therein. I felt that what took place in Palestine before and after the May War 1948 did not differ from what I had read in the Old Testament.

After the tripartite aggression in 1956, I read through the Old Testament once again, as I was going to deliver a lecture on the moral principles of fighting in Islam. I also read it when Israel distorted on purpose some Kuranic verses broadcasting them to some African states, on which occasion I delivered some lectures entitled Analytic Readings in the Bible, in the course of January 1961.

In my previous readings I thought that two or three articles to be published in papers would be quite enough for treating this subject, but the nature of the subject forced me to dwell on it and to diagnose the mischievious conduct of the Jews whose wickedness is incurable unless they are subdued by force. No good is expected from them unless they live under the aegis of Islam as loyal and obedient subjects. The Muslim community will then treat them generously and tolerantly as it has always done.

Brief as this treatise is, it illustrates that the Jews as represented by their Holy Book are hostile to all human values in this life, that their evil nature is not to be easily cured through temporary or half measures.

Moreover the treatise refutes their claim that Palestine is historically theirs, for they confess that they emigrated to it., then to Egypt while they were still weak, and then returned to it after centuries to conquer it, but never were they its sole rulers, even in their golden age during the reign of David and Solomon. They were banished from it more than once, and when Islam took it from the Romans, there was no trace of the Jews or of the Jewish temple.

Hoping this treatise will warn against the actual Zionist danger, I beseech Allah to grant us aid till right prevails and Palestine restores its past grandeur and glory.

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CHAPTER I

THE JEWS BETWEEN FACTS AND PRETENSIONS

362. (Then your Lord declared that He would raise against them others who would oppress them cruelly till the Day of Resurrection. Swift is the retribution of your Lord, yet He is forgiving and merciful) Sura 7-167.

A Solemn Pledge :

Not only does this holy Kuranic verse imply a solemn declaration that God will now and then send against the Jews until doomsday others who should torment, disperse and persecute them, but it also reveals their wicked nature that led them to pervert the words of Allah form their right places, misbelieve in Allah, kill the prophets without just cause and make mischief in the land.

Allah, the Just, the Wise, does not make this solemn declaration, unless evil, envy, hatred and cruelty are inherent in them.

I was utterly astonished at such atrocities and excesses as the Jews, though humiliated and persecuted by Hitler and the Nazis, perpetrated in Palestine just before the establishement of their state in 1948. Soon afterwards the mystry was unravelled and I got to know the reason for this behaviour on the part of the Jews. Although I learned so much about them from my readings in Islamic and Jewish sources, yet I saw that nothing offered a better explanation of their wicked behaviour than their Holy Book itself.

At first sight I thought the mostlikely reason for this wicked behaviour on the part of modern Jews was the fact that it had been handed down to them from their ancestors. Never did it occur to my mind that their Holy Book taught them the worst that a teacher could teach his pupils. Never did I think that this book inculcated in their minds such rules of individual conduct and international policies as only the devil could approve of. I shall quote neither the Talmud including. as they claim, teachings handed down to them from Moses by word of mouth, nor the Protocols of Zionist sages, seeing that the Jews may deny both of them.

The discussion will therefore repose mainly on their Book which they cannot deny. I am going to let the texts speak for themselves and the verses of their Book expose them in their true colour.

. . .

363. Catastrophes befell the Jews in the past so frequently that none escaped destruction save Jewish captives and aimless wanderers.

The modern Jews do not form a pure race being a mixture of oriental and occidental nations with which their ancestors mingled willingly or forcibly. They are still dispersed among various peoples and countries.

But Abraham was an Arabian who emigrated with his tribe from the heart of the Arabian Peninsula to Iraq whence he emigrated after his divine mission to the land of the Canaanites in Syria. He travelled to Egypt and then returned

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to the land of the Canaanites south of Palestine. He took his son Ismael together with his mother Hagar to Hijaz where he raised with Ismail the foundations of the Sacred House at Macca. Thus Abraham was a true Arabian whose line of descent went back to the prophet Noah. He was also the father of the Arabs descending from Ismail. Accordingly, he was the great grand father of both the Arabs and the childern of Israel. But the Bible deliberately ignores Abraham's journey to Hijaz with his son Ismail, alleging that Abraham sent Hagar with her son Ismail away to the wilderness of Bear Sheba where they wandered aimlessly. 363.

Thus Abraham was neither an Israelite, for Israel was his grandson, nor a Jew, for the Jews were descended from Judah, one of Israel's sons more yet a Christian for Jesus Christ appeared later on.

(Abraham was not a Jew, nor yet a Christian, but he was a Hanif, a muslim, and not of the idolators) Sura 3-67.

. . .

CHAPTER 2 368.

THEIR EXODUS AND WANDERING THROUGH THE WILDERNESS

. . .

Wandering For Ever : 369.

The Israelites' wandering in the wilderness of Sinai was only a prelude to their wandering for ever. They spent forty years in Sinai where catastrophes befell them whenever they revolted against their Apostle, and at the same time they witnessed many of the signs of Allah and many of his blessings. After the death of both Moses and Aaron they entered Palestine under the leadership of Joshua the son of Nun. After the death of Joshua came the reign of the Judges, then the time of the Kings. But never did the Israelites prove to be good citizens. Many a time were they banished till at last they were dispersed among nations, homeless and despised.

. . .

Their Evil Deeds : 371.

The Holy Land was forbidden those wicked Israelites for forty years because their disobedience to God. When that wicked generation was annihilated, the Israelites under Joshua the son of Nun attacked the Canaanites, captured a number of their cities and destoryed them. At last they managed to capture a part of Palestine and settle with their neighbours and more than once were they subject to the invasion of more powerful peoples and more than once were they banished from Palestine, till the first century of the Christian era when the Holy land was entirely purified of them, and they remained far away from it till the early years of the twentieth century.

Indeed, their evil deeds had no bounds. Whenever they triumphed over an enemy, they were like wild beasts. They destroyed everything in their way whether it be a human, an animal, a plant or an inanimate thing. . .

. . .

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373. **The Jews Will Be The Jews :**

The Jews' wicked nature never changes. Having utterly destroyed Amalek the Jews, prompted by the love of wealth, spared the king of Amalek to bargain with him. They also spared the best of the Amalek's money as is evident from the following verse.

— But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fattings, and the lambs, and all that was good, and would not utterly destroy them; but everything that was vile and refuse, that they destroyed utterly. .

As a result, God punished them. Saul was dethroned and David established in his place, and the king of Amalek was killed by Samuel himself.

. . .

375. ## CHAPTER 3

IN PALESTINE

When the Jews settled in Palestine they applied the doctrines taught by their book to exterminate the people of the land which the Lord, as they say, had promised to give them for an inheritance.

When you read the book of Joshua, Moses' disciple and successor who was more deserving of observing the rules of justice and forbearance which he had learnt from Moses, you will find nothing but murder, arson, destruction and genocide. . .

. . .

. . The temple

382. was utterly destroyed and nothing remained of it, but the Jews allege that there remained a part of its outer wall, called *the wailing wall.* A neutral international commission sent to Palestine when it was under the British mandate proved that that allegation was groundless. This report was announced by the Jordan government as a document proving the false allegation of the Jews.

CONCLUSIONS

The following conclusions reached from what we have already stated can be summed up in the following points :

1.—The history of the Israelites in Palestine smells of blood, and even the prophets who were sent to guide them were among their victims.

2.—Their kingdom began with Saul and David. Solomon's reign was their golden age. However, Israel was always tricken with internal and external strifes and wars till it was divided into two kingdoms : Israel and Judad which were wiped out, the former in the eighth century B.C. and the latter in the sixth century B.C.

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3.—They were exposed to extermination more than once, as is referred to in the Holy Kuran by the following verses. 382.

(And we decreed to the children of Israel in the Book, "Ye shall verily do evil in the earth twice, and ye will become great tyrants." And when the time of the first of the two came, we sent over them servants of ours, of great might, who ravaged your country; and it was an accomplished threat. Then We gave you once more your turn against them, and aided you with wealth and sons, and made you more in soldiery. If ye do good, ye will do well for your own souls; and if ye do evil it is against them. And when the time for the second (of the judgments) came (We roused against you others of Our servants) to ravage you, and to enter the Temple even as they entered it the first time, and to destroy utterly all that they laid their hands on). Sura 17-417.

4.—Evil, wickedness, breach of vows and money worship are inherent qualities in them. Many a time were they punished for their evil, but they never repented or gave up their sinfulness. The have usurped Palestine from its rightful owners, doing evil, shedding blood, ripping up pregnant women and blowing up villages, disregarding and defying the world opinion.

CHAPTER 4 383.

WHY THE JEWS ARE PERSECUTED AND DISPERSED THROUGHOUT THE WORLD

"A people that will dwell alone, and is not counted among nations". (Deuteronomy)

One might ask why so many disasters and calamities befell those people in particular. The answer to this question is not difficult. Their wicked nature, which has always alienated them from mankind, lies at the bottom of this fact. This is borne out by their history.

. . .

Money-hunters :

Intermarriage with other nations was banned not to protect them from idolatrous beliefs but to protect their wealth from being transferred to foreigners.

. . .

The Talmud and the Mishna : 386.

The Talmud is a Jewish holy book, consisting of sixty-three volumes containing the Jewish civil and canonical law, carrying on the teachings of the Old Testament through interpretations and reinterpretations contained in the Mishna and its complement or completion called the Gemara. The Israelites, as is included in the thirteenth volume of the text included in the Mishna, sanction the murder of the ignorant man. The text included in the Mishna is as follows : (He who does

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386. not seek knowledge while he is able to do so deserves death). The commentators of the Talmud have tried to mislead us by saying that "death" there is allegorized, but other commentators are of the opinion that ignorant people should be ripped up just as we do with fish.

So both their Holy Book and the Talmud are full to the brim with such horrible deeds, evils and crimes that make us feel that they deserved all the disasters and the afflictions that befell them. (Allah did not wrong them; but was themselves they wronged). (Sura 16-33)

CHAPTER 5

THE JEWS' HOLY BOOK AND MORALITY

. . .

392. ### CONCLUSION

What should we learn from this survey of the Old Testament which is a Jewish historical document full of contradictions ? The first thing we learn is that the Jews' wicked nature and inherent sinfulness account for the disasters, the afflictions and persecutions that befell them throughout their history. We learn also that the Jews never change Their nature, habits and customs have remained unchanged since the dawn of their history. Modern civilization has only increased their hypocrisy, their power, their wealth and their penetration into the social life of nations from behind the scenes.

But Islamic justice refuses to let sons bear the sins of fathers, viz., to let modern Jews bear the sins of their ancestor.

Zionism and imperialism :

This is the attitude of Muslims towards the Jews, but World Zionism-woe to it - wants to make the Muslims bear the sins of all those who persecuted the Jews throughout thei entire history, to avenge the horrible calamities that the Israelites underwent and to give vent to their repressed hatred to humanity by persecuting the Arabs who were the only people on earth to tolerate them. Zionists now repeat the barbaric actions and horrible crimes of their ancestors in Palestine backed by imperialism, slaying women and children and ripping up pregnant women.

. . .

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THE ATTITUDE OF THE JEWS TOWARDS ISLAM AND MUSLIMS IN THE EARLY DAYS OF ISLAM

By

Moh. Taha Yahia.

393.

Reading through the story of the Jews in history books, and comparing it with the statements of the Quran, the old and new testaments I gained an insight into their conditions throughout the ages from the time when an apostle was first sent to them, to the time of Jesus and Muhammad and from then up to the present time.

From those studies and comparisons I have come to this decisive conclusion that worldly avarice, obstinate contention, and cruelty are deeply ingrained in the innermost being of the Jews who try to achieve their individual and social ambitions by fair means or foul. They are so obstinate as to reject even the teachings of Allah's prophets and apostles, so cruel as to exact severe retribution for an injury, so aggressive as to flout all positive and religious laws and human feelings. With them, the end justifies the means, for arrogance and evil-doing are inherent qualities of their nature.

. . .

Jewish Doctrine :

Before discussing the attitude of the Jews towards Islam and Muslims in the early days of Islam, it behoves us to refer to the distortion of the Jewish creed that filled the life of Jews with perfidy and evil.

. . .

Jews' Hostility to Islam and Muslims : 394.

From the very beginning Jews declared their hostility to Islam and even to all the other religions, and have not ceased to do so ever since.

. . .

Islamic tolerance is in complete contrast to Jewish intolerance and cruelty. 396.

. . .

I should like to say before I conclude that I have thoroughly scrutinized the nature of the Jews. They are avaricious ruthless, cruel hypocrite and revengeful. These traits govern their lives. They never change nor are they inclined to change. They always try to seize any opportunity to take revenge on Islam and Muslims. 397.

. . .

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399. **JEWISH ROLE IN AGGRESSION ON THE ISLAMIC BASE IN MADINA**

By

Dr. Abdel Aziz Kamil

. . .

402. The struggle between the Arabs and the Jews in Madina goes back to pre-Islamic days and Islam has nothing to do with their conflicts. The Arabs of Madina could not, in themselves, be able to ward off this great evil until they were helped by other Arabs to take back their usurped original Arab right.

The Jewish problem was part of their heritage. They carried its seeds wherever they went. The Arabs of Madina has fought the Jews before Islam and after the advent of Islam. The base of Islam in Madina inherited this struggle for no
403. other reason but to regain its legal valid rights and to annihilate the forces of conspiracy and civil discord from the Arab Peninsula. This has nothing to do with the religion of Islam . .

. . .

414. This continued till the era of the Second Khalifa (Caliph) Omar who was then forced to complete their evacuation from the Arab peninsula to the Borders of Syria.

But did their evacuation bring the episode to an end ?

Never ! It continued appearing in one form or another. Today, Zionism has adopted and followed the same evil. Imperialism creates in Palestine a state of conspiracies to disunite and crush the unity of the Arab and Islamic world and divide it into two parts : African and Asian.

. . .

We should work at a non-stop pace until such a time that we can clear our land and its sacred places from Zionists and return them to their lawful owners as it was done by the prophet (P.B.U.H.) in Madina, the base of Islam. He crushed the foreign evil.

The crux of the argument is that the Arabs and the Muslims throughout their long history were not the aggressors. But as we have observed in this study that they always initiate good deeds and spread peace. The only answer they get for this from their enemies was further hostilities, conspiracies and treacheries. They have before them no other alternative but to force the evil away from themselves and regain their right.

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JEWS' ATTITUDE TOWARDS ISLAM AND MUSLIMS IN THE FIRST ISLAMIC ERA

By

Sheikh Abd Allah Al Meshad

. . .

The Jews harmed the Muslims economically, because they had posses-sed most of the wealth in Madina and thus controlled the economic position. They used to adopt the same policy at all times. They dealt with loans, usury and monopolised foods. They are characterized by avarice and many other vices ([1]) which arose from selfishness, loving of World-life and envying people.

([1]) The prophet P.B.U.H. died and his armoured was pawned at a Jew. for thirty bushels of barley. (Al-Bukhari : Vol v)

. . .

This is a clear description of hypocrisy and the Hypocrites of the Jews and others and this image clarifies their foul means in resisting the Call and corrupting the Society (of Islam). Many statements about them are mentioned in the holy chapters of Baqara, Tauba, Al Ahzab, Al Hashr, Al Monafekoun, Al Maida, Nissa and others.

The Jews colluded with every hostile movement against the Islamic Call and the Muslims. . .

. . .

Those are some aspects of the enmity displayed by the Jews towards the Muslims. It is due to dangerous Psychological factors symbolised in the scorn of Arabs and the rejection of the idea of the last Apostle to be from them. How could the Arabs obtain this favour, while they were illiterate, and the Jews could not accede to that honour which was the privilege of the Children of Israel ? That scorn was an aspect of envy rooted in them. Envy was the cause of the first crime committed by Lucifer in Heaven and the cause of the first crime upon Earth committed by Caine in killing his brother. Therefore the Jews could neither keep the convenant taken upon them by Allah, nor carry out the treaty they had made with the Prophet. They had resorted to their former policy and thus they deserved to be called, "the worst of beasts" in the Quran. Allah Saith : "For the worst of beasts in the sight of God are those who reject Him : They will not believe. They are those with whom thou didst make a covenant, but they break their covenant every time, and they have not the fear (of God)."

(Anfal 55-56)

. . .

Jews at the time of Orthrodox Caliphs :

The Prophet P.B.U.H. — passed away and the Jews remained the same people of mean disposition and buried rancour so they never forgot how the Muslims had treated them. They were in wait for their calamities despite their (Jews) dis-

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455. persion. They tried to seize the chance to revenge on them. They were usually coward and could not face openly their enemy especially when he was strong. Therefore their methods in attacking the Faith were conspiracies, plots, intrigues, seditions, separation for the believers, distortion of the Call and trials to drive the Muslims out of their purified Creed which was the cause of their strength. . .

. . .

The Jews and the enemies of the Faith in general fancied that the chance of vengeance came upon them when Muhammad died. The Jews took certain hostile attitudes and though they were few in number, they were of great peril and they showed that they were people who never lost hope in spreading corruption. They were of no signficance at the time of Abu Bakr, the righteous. . .

. . .

. . Then Omar came to complete the
456. message of Abu Bakr in conquering other countries, in strengthening the social bonds among the Muslims and in setting up the bases of ruling on equality, justice, freedom and on the true, strong Islamic principles,

He viewed that Arabia - being the outset of the Call and the centre of radiation - should be void of all factors of sedition. He got experience that the Jews were the callers and instigators of the sedition at any time and everywhere. He purified Arabia from them. Most of them dwelt at Khaibar and its neighbourhood. That was because he was informed that the Prophet said while he was dying : "Never do two religions exist in Arabia.". .

. . .

. . Omar also relied on a condition in the covenant between them and the Prophet. That condition gave the Prophet the right to drive them out whenever he pleased.

Therefore, Arabia was purged from their pollution. They did not find any residence but outside its boundaries. . .

. . .

457. Omar implored Allah (and he was worthy to be answered) to be a martyr. But how could he achieve his aim in that respect while he was staying at Madina far from battlefields where martyrdom was preferable ?

He felt that a hand of a pagan would kill him and thus Allah bestowed upon him the honour of martyrdom one day.

. . .

458. When we look at the recent pictures of the jews' conspiracies and how they design precisely and accurately for the long run or forever in such a subtle
459. technique that we never suspect of its safety, we think it is not impossible that the jews were those who drew the plans and plotted for killing Omar or at least, they had known that conspiracy but they did not ferret it out.

Omar passed away as a martyr in 24 A.H. Othman — of the two lights succeeded him. He was reserved decent and abstemious believer who spent all wealth for God's Word.

Yet the jews remained the same people weaving conspiracies against Islam

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and the Muslims wherever they observed the large expansion of the Islamic Empire. . . 459.

. . .

"It is a fact that the doctrine of the Shiah was a shelter to be refuged to by all people who intended to destroy Islam due to enmity or grudge, by whosoever wanted to intermingle the cults of his fathers with Judaism, Christianity and Zoroastrianism or Hinduism and also by those who wanted the independence of their countries and the separation from the Caliphate. 460.

Such events had occurred in the western part of the Islamic Empire before the immigration of the Fatimites to Egypt. All the above mentioned people, used their excessive love for the Prophet's descendants, as a slogan to mask all their tendencies behind it. Judaism was symbolized in the Shiah's belief which states that the Spirit of the Imams would re-appear.

The Shiites alleged that Hellfire was prohibited for anyone of them to touch but for few days just as what the jews had said (The fire shall not touch us but for a few numbered days ... etc) .

It is but a few of the many acts committed by the jews to oppose the Islamic call and to conspire against the Muslims during the first era of Islamic History. This unveils the vicious qualities which they were accustomed to inherent in them. It is preferable to compile some of them in a list (quoted or extracted from the Holy Quran) to define lucidly their personality as follows:

1.—Telling lies about God :

"But they tell a lie against God, and (well) they know it. (Al-I-mran, 74)

— "The jews say : 'God's hand is tied up' ". 461.

— "They said 'God is indigent and we are rich' ".

— "We are sons of God, and His beloved".

— "The fire shall not touch us but for a few numbered days".

2.—Their fondness for listening to falsehood (lies):

— "It be among the jews, men who will listen to any lie-will listen even to others who have never so much as come". (Maida, 41)

— "They are fond of listening to falsehood, of devouring any thing forbidden". (Maida, 42)

3.—Mutiny (disobedience) against Allah :

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461. — "But because of their breach of their covenant We cursed them". (Maida, 13)

4.—Mutiny (disbelief) against His Messengers (apostles):

— "We shall never believe in the until we see God mainfestly". (Baqara, 55)

— "Go thou and thy Lord and fight ye too, while we sit here (and watch). (Maida, 24)

— "To them an apostle with what they themselves desired not - some (of these) they called imposters and some they (go so far as to) slay". (Maida, 70)

5.—Facility of Assassination :

— "And slaying His messengers without just cause". (Baqara, 61)

6.—Confuting the Covenants : (Breaking Promises)

— "It is not (the case) that every time they make a covenant, some party among them throw it aside".

— "They are those with whom thou didst make a covenant, but they break their covenant every time". (Anfal, 56)

7.—Hard—heartedness :

— "Thence forth were your hearts hardened: They became like a rock and even worse in hardness".

8.—Argumentativeness and double - facedness:

— "How can he exercise authority over us when we are better fitted than he to exercise authority". (Baqara, 247)

462. — "They said, 'Beseech on our behalf thy Lord to make plain to us what she is : To us are all heifers alike", (Baqara, 70)

9.—Suppression of the truth and Misguidance :

— "And cover not truth with falsehood, nor conceal the truth, when ye know (what it is)."

10—Hypocrisy :

— "When they meet those who believe, they say: "we believe". (Baqara, 44)

— "Do ye enjoin right conduct on the people, and forget (to practise it) yourselves".

— "Saying with their lips what was not in their hearts". (Al-I-mran 167)

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11.—"Egoism :

— "It is that whenever there comes to you an apostle with what ye yourselves desire not, ye are puffed up with pride?". (Baqara 87) 462.

— " — nor sell My signs for a small price",

12.—Desire for corrupting people :

— "Every time they kindle the fire of war, God doth extinguish it".

— But they (ever) strive to do mischief on earth".

13.—Their Lack of good Conscience :

— "Nor did they (usually) forbid one another inequities which they committed."

14.—Loving Malignancy for others :

— "It is the wish of a section of the people of the Book to lead you astray".

— "And wish that ye should lose the right path".

— "Why obstruct you those who believe from the Path of God".

15.—Their Resentment for Benefaction done for people:

— "If aught that is good befalls you it grieves them".

— "Or do they every mankind for what God hath given them of His bounty".

— "It is never the wish of those without Faith among the people of Book, nor of the Pagans, that anything good should come down to you from your Lord." 463.

16.—Hastening to commit sins and disobedience to Allah's injunctions :

— "Many of them dost thou see, racing each other in sin and rancour, and their eating of things forbidden".

17.—Self - Conceit and Haughtiness:

— "We are sons of Allah, and His beloved."

— "there is no call on us (to keep faith) with these ignorant (Pagans)".

— "Has thou not turned thy vision to those who claim sanctity for themselves ? Nay but God doth sanctify whom He pleaseth".

18.—Exploitation and opportunism:

— "That they usury thou they were forbidden."

— "Of devouring anything forbidden."

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463. 19.—Trickery for Transgression :

— "And well ye knew those amongst you who transgressed in the matter of the Sabbath : We said to them : Be ye apes despised and rejeted."

20.—Cowardice :

— "Go thou and thy Lord and fight ye two, while we sit here (and watch)."

— "Of a truth ye are stronger (than they) because of the terror in their hearts, (sent) by God."

— "They will not fight you (even) together, except in fortified tourships, or from behind walls".

— "They said, 'This day we cannot cope with Joliath and his Forces".

21.—Indecency in talking :

— "We hear, and we disobey".

— "Hear what is not heard."

— "Raina" — with a twist of their tongues.

22.—Miserliness

— "Have they a share in dominion or power? Behold, they give not a farthing to their follow men".

464. — "But when He did bestow of His bounty, they were covetous."

— "And let not those who covetously withhold of the gifts which God hath given them of His Grace, think that it is good for them".

— "There are indeed many among the priests and anchorites who in falsehood devour the substance of men, and hinder (them) from the way of God : (And there are those who bury gold and silver and spend it not in the way of God : Announce unto them a most grievous penalty".

23.—The most excessive selfishness :

— "Who love them, but they love you not, :

— "There is no call on us (to keep faith) with these ignorant (Pagans)".

24.—Fear of Death:

Thou wilt indeed find them of all people, most greedy of life".

25.—Garbiling of the Holy Books :

— "Who displace words from their (right) places."

— "Then woe to those who write The Book with their own hands, and then say : "This is from God".

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THE ATTITUDE OF THE JEWS TOWARDS ISLAM, MUSLIMS AND THE PROPHET OF ISLAM-P.B.U.H. AT THE TIME OF HIS HONOURABLE PROPHETHOOD

467.

By

Muhammad Azzah Darwaza

. . .

It is deduced and inspired from the Verses revealed in Madina that the Jews did not say the turth and they coated what was right with what was wrong. The Jews were also stubborn in telling lies and contradicting the truth. They preferred the pleasures of the world. They enjoined the good although they were not good people. They deceived the people. They did not cooperate with others. They put their heads together and secretly agreed among themselves to deceive the people and to be hypocrites. The Jews did not help others or teach them. They told lies about Allah and let people suspect their religion. They brake their promises and practised malice and harmful activities against the people. They misled them. They resorted to foul means to usurp people and embezzle their money. The Jews stirred up sedition and scattered the seeds of corruption among the people. They were not good neighbours to the Arabs and they did not co-exist with the Arabs. They rejoiced when others, were molested or sufferred from catastrophes. The Jews were notorious for covetousness, avarice and bad manners. They were not ashamed of embracing Polytheism or performing the rites of Paganism. They, sometimes, praised the idols and were in collusion with Idolaters against monotheists. They displaced the words of Allah and disfigured the laws of Heaven and God's advice. They were hard-hearted and sinful, they committed unlawful and forbidden crimes. The Jews indulged deeply in the pleasures and lusts of the world neglecting the Laws of Allah. They sowed the seeds of suspicion and doubt among the people.

469.

470.

Thus the Jews rightfully deserved the wrath and the curse of Allah, recorded throughout many verses. God branded them with the stigma of humility and meanness. Allah has sent among them those who torture them severely and will keep on persecuting them up to the Last Day. It has been prescribed for them to be thus dispersed upon the Earth.

"humility" apparently should have been translated as "humiliation"

It is extremely astonishing to see that the Jews of today are exactly a typical picture of those mentioned in the Holy Quran and they have the same bad manners and qualities of their forefathers although their environment, surroundings and positions are different from those of their ancestors. These bad manners and qualities of the Jews ascertain the Quranic statement about their deeply rooted instinct which they inherited from their fathers.

All people feel this innate nature of the Jews everywhere and at any time.

These who are not of Jewish origin, have acquired this trait as they lived with them and co-existed among them for a time, namely they acquired it through their contact with those who are of Jewish origin.

Consequently, the Jews are avoided by all people who scorn and hate them.

People are always cautious when they get in touch with them so as to avoid their wickedness and deceit.

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470. All people want to get rid of the Jews by hook or by crook. All races of mankind, throughout the world, always reject the Jewish actions and behaviour unanimously and thus it is an evidence and a strong proof that their wickedness and bad manners are a result of the evil nature which is inherent in them.

People are not prejudiced against them but the Jewish evil and the various wicked aspects of their bad manners are quite clear in different circumstances.

. . .

482. . . some Orientalists of the Jews and of non-Jews who had wicked and evil intention to Islam, alleged that the prophet - P.B.U.H. - had had the intention of torturing the Jews and eradicating their entity as an outcome to a racial and religious bias from the very beginning.

These slanderous Orientalists alleged that the Apostle did not realise his intention in punishing them altogether once and for all as he had not enough power. Therefore, he punished them step by step as they alleged falsely.

These Orientalists insinuated that the Apostle had broken his covenant with the Jews to secure their economic, social and religious freedom and that the prophet was inclined to slaying and fighting and that he was greedy enough to lay hands on the Jews' money to be lavished upon the Muslims.

These slanders of some Orientalists emanated from their own wicked intentions towards Islam and their blind fanaticism.

Their allegations were due to the fact that they could not understand the Quran and the meanings of its Holy Verses. These Verses give a clear evidence and a confirmed proof that their allegation are false and their charges against theApostle are silly and foolish.

. . .

483. The series of the Verses of Baqara, Al-Imran, Nisaa, Ma'ida and Ahzab stated the above-mentioned situations, the Verses (1-7) of Hashr Chap. revealed also the facts of the aforesaid circumstances. I shall try to explain that matter later, when giving full details of punishment. Out of reasoning, I state that there was nothing of the false allegations aroused by the slanderous Orientalists at the time of the Quranic Revelation and of jotting down the Versions. Therefore we cannot say that the evidences and reasons of punishment were invented to defend the attitudes of the Prophet and the Muslims towards the Jews. Every false pretender should be hushed due to the authenticity and truth of the Quranic Verses. Besides, the manners and instinct of the Jews while dealing with other remarkable nations from the time of their Exodus to the present time, suffice us to prove the justification for the torture which befalls them everywhere under any circumstances.

. . .

485. **—The Murder of the Jewish poet named Kaab Ibn Al Ashraf:**

It was the third time when the Jews were severely punished. Kaab Ibn Al Ashraf used to disparage the Prophet — P.B.U.H. — and his companions. He instigated people to molest the Muslims. Kaab grew jealous and wept when the Prophet and the Muslims conquered Qoraish. Therefore he went to Mecca where he recited dirges for the murdered Idolaters and composed poems to disparage the Prophet and the Muslims. Kaab enticed Qoraish to fight the Muslims again.

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The Prophet adjured Allah to save him from the evil of Ibn Al Ashraf who had declared his wickedness and composed hostile poems. The Prophet then said: "Who can revenge on Ibn Al Ashraf who molested me?" Muhammad Ibn Moslema cried out saying that he could do that. The Prophet gave him sanction to murder Ibn Al Ashraf. The Prophet consulted the leader of Aws, Saad Ibn Mapaz as the Prophet wanted that matter to be known to Saad. Saad agreed on the plan of killing Ibn Al Ashraf who was one of the allies of Aws. 485.

Muhammad Ibn Moslema was allowed to play a trick or resort to a stratagem in killing Ibn Al Ashraf who lived in a fortified inaccessible castle. Muhammad Ibn Moslema and some men of Aws played tricks and managed to enter the castle where they slew the tyrant. They cut off his head and carried it to Bakei where they cheered up aloud. When the Prophet heard their cries, he knew at once that they had killed Ibn al Ashraf and thus he praised them. They threw the head of Al Ashraf before the Prophet. The murder of Ibn Al Ashraf horrified the Jew's poets and their adventurers.

Thus muslims are allowed to use deception in war. (See also page 61). It stands in contrast to the Arab outcry that Israel's surprise attack was "treacherous".

. . .

When Bani Qoraiza were punished, an end was put to the Jews of Madina. Those Jews had been the strongest, the richest and the most pernicious and harmful ones. They had been deeply rooted in the society and they had had a high rank and an important status. 489.

No Jews remained in Madina Except a few persons who were peace-loving and thus they enjoyed their freedom in residing wherever they liked and in adopting their own religion. This is a clear definite evidence of the Islamic principle of clemency. Punishment should be tackled against the fighting enemies to ward off danger and harm from Islam and the Muslims. Clemency was the doctrine which the Apostle — P.B.U.H, his companions and his successors adhered to since it was the basis of rule.

. . .

The prophet—P.B.U.H.—allowed the Jews who were not troublesome to remain to look after the plantations and orchards. Those Jews were permitted to remain on condition that they should be unarmed and they should pay half of the product yield to the Prophet. The dangerous and troublesome Jews were driven out. 491.

The Prophet marched on towards Wadi Al Kora after the conquest of Khaibar.

There were also some strong fortresses and the Jews resisted the Muslims but the Muslims gained victory like that of Khaibar.

Therefore, the Jews of Fadk, Taimaa and Garba'a were much terrorized and they sent immediately their representatives to make a conciliation with the Prophet. They promised the Prophet to give half their property to the Muslims and to be peaceful with them. (1)

Some orientalists ignore the various reasons why the Jews of Khaibar and others were punished. They jotted down the Verses of the Quran through which Allah promised the Muslims who participated in Hodaibeya to be given the booty of Khaibar as a heavenly reward. These orientalists alleged that the invasion of Khaibar was launched because the Prophet wished to reward the Muslims of

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491. Hodaibeya and comfort them. These orientalists always allege what they like to announce according to their wishes but we have mentioned the most evident reasons of the punishment befalling the Jews. The question of the booty is casual and always subsidiary for waging the wars of the Prophet. It is mentioned in the Verses of the Quran about Jihad as a secondary reason for striving against the Unbelievers.

. . .

Abi Obaidah Ibn Al Garrah related as well that the Prophet said while he was on the verge of death : "Drive out the Jews from Hijaz and the People of Nagran from Arabia". Omar carried out the blessed last will of the Prophet ([3]) and thus Arabia was purged from the Jews during the era of the Prophet — P.B.U.H.

492. The Arabs and the Muslims have recently been inflicted in their countries by the Jews.

They formerly treated the Jews kindly and graciously. The Arabs and the Muslims housed and protected the Jews. They gave them their religious freedom inside their temples to perform their rites. They let the Jews trade and even live freely. Moreover, the Arab Muslims made friends with them and kept their convenats. In Hijaz, Muslims treated the Jews exactly the same as their forefathers did during the time of the Prophet - P.B.U.H. - They also dealt with them according to the injunctions of the Book of Allah and the Traditions of His Prophet. In other countries, the Jews were cruelly molested and they suffered from privation and atrocious oppression. However, the Jews treated the Arabs and the Muslims evilly, unjustly, treacherously and mercilessly. The Jews followed the attitudes of their ancestors towards the Prophet and the Muslims. The Jews kept on sticking to their corrupt demoralized instinct and their vicious wicked prejudice. They committed their treacherous oppressive atrocities in Palestine and they paid no heed to honour, manliness or truth.

The atrocities of the Jews are so terrific that they curdle one's blood. Their wicked intentions towards all the Arabs and their countries are quite evident. They attacked their countries several times and occupied some areas of the Arab world in addition to all parts of Palestine.

The Jews slaughtered, tortured and expatriated the inhabitants from those occupied Arab areas. They ruined and damaged the land, possessions and property of the Arabs. The Jews were backed by their friends all over the world. They instigated some states especially the Imperialist ones to stand against the Arabs. The Imperialist states supported the Jews and secured their mastery and superiority.

It is firmly undoubted that the Jews and their Imperialist supporters exert all efforts — all over the fields of activity.

They try hard to be superior to the Arabs and to exploit their countries. They do their utmost to make the Arabs weak, invalid and at variance. Therfore, the Arabs will lack peace, security, unity, prosperity, and self-sufficiency. The Jews' success is mainly and foremost due to some defects in the Arabs. They lack co-operation, the necessary forces and the spirit of backing each other in striving against the Jews. If the Arabs remain thus divided, they will face overwhelming dangers which now threaten all Muslims, Arabs as well as their countries.

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It is essentially necessary to resort to seriousness in this respect from the religious and national viewpoints. The Arabs should take all measures and do their best to eradicate the state of the Jews in order to get rid of them as the Prophet did before. 492.

The support of those unjust and ambitious Imperialists to the Jews is ephemeral and will not certainly live long. Allah promised his faithful servants who believe in Him, to be triumphant. God prescribed humility and His wrath to befall the Jews, the enemies of the Believers. Allah saith about these enemies :

"Every time they kindle the fire of war, God doeth extinginsh it".

. . .

About making reconciliation with the Jews : 495.

In Anfal Chap Verses, 55 - 64, Allah saith :

"But if the enemy incline towards peace, do thou also incline towards peace, and trust in God."

Chroniclers and interpreters state that these Verses concern some party of the Children of Israel who broke their covenants and made treacherous plots against the Muslims.

The aforesaid Quranic sentence is an important point in this topic, as the Jews announce, from time to time that they long for reconciliation with the Arab Muslims. They naturally declare that this pacification with the Arab Muslims is to be termed with their recognition of their state in Palestine.

This is mere sophism. The Quranic sentence is applied to make peace with an enemy who has his own country and state, but the Jews in Palestine are our enemies who have made their aggression upon a country of the Arab Muslims. The Jews usurped the Arab country with the help of the Imperialist tyrants.

These Imperialists are the enemies of the Arab Muslims as they waged the fiercest war against the Muslims, tortured them and drove them out of their homes. The Jews, under the aegis of Imperialists laid their hands upon the houses, orchards, plantations, vineyards, movable and immovable property, shops and factories. The Jews violated the Islamic Holy Shrines and profaned their sanctities. They pulled down the mosques and erased the Arab and Islamic features of Palestine. The Aggressions of the Jews were launched repeatedly every now and then. They long for usurping more land and plundering more money of the Arab Muslims. The Jews are thirsty for drinking more blood of the Muslims. They are eager to destroy their homes, persecute severely their men, women and children and expatriate them.

Before invading Palestine and setting up their state upon the debris of the Islamic Arab state, the Jews had not been the enemies of the Arab Muslims. At that time the Islamic Authorities granted them freedom'safety and security whereas they were exposed to oppression and chase wherever they lived. Therefore we cannot resort to the peaceful means in dealing with them as long as they keep what they have abducted and usurped of the Arab countries and as long as they form their state upon the ruins of an Islamic state. 496.

The Muslims and the Arabs cannot agree to that even if the Jews leave some parts of what they have usurped and remain in the sections which the U.N. has allotted to the Jews. It is the homeland of the Muslims and the Arabs and thus

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496. the U.N. has no right at all to permit the Jews to possess any small part of it. none of the Muslims or Arabs have the right to accept that matter. Any pliancy or submission in this matter is a treachery to Allah, His Apostle and to the Muslims.

Thus even if Israel was reduced to the boundaries of the U.N. 1947 Partition Resolution, it would not be acceptable. Its existence is rejected as a question of principle regardless of its size.

It is incumbent on the Muslims to strain every nerve and make all efforts in order to be well equipped by all means to fight the Jews. The Muslims should corner the Jews without feeling exhausted or tired as Allah enjoins upon them. The Muslims should spare no effort to exterminate their state and deliver every place of the Muslims' homeland from the Jews' desecration and keep it under the control of the Islamic authorities as it was. Any slight indifference to this matter, is indeed a shameful sin against religion.

507. **THE JEWISH ATTITUDE**
TOWARDS ISLAM AND MUSLIMS
IN EARLY ISLAM.

By

His Eminence,

Sheikh Abdul-Hamid 'Attiyah al-Dibani,
Rector of the Libyan Islamic University.

. . .

Verily, Muslim Scholars are the sole pioneers, leaders, and true promoters of of the genuine reform movement in the Muslim Community, whose eminent rank and close adherence to her principles and beliefs can only be judged through their efforts and moral courage in uttering Truth, fearing not, in the cause of God, any blame the blamers may cast upon them. Everything depends on their leading role, and the right fulfilment of their duty in guiding and directing the Muslim Community.

. . .

508. The vehement atheistic trends that overwhelm our present-day world with their pernicious evils, the wide-spread doctrines based on the materialistic approach, and the iniquitous triad, identified with Atheism, Zionism, and Colonialism are all pushing the Muslim Community to bypaths that mislead her from the way of God. Each item in that triad adopts a particular method of its own in seizing the available opportunities, most appropriate to realize its evil designs.

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Our Muslim Community is closely attached to a creed and a system that had never been contrived by man ; and, thereby, they are beyond any mistaking or misapprehension. She is attracted to her glorious past, and linked up with her great Apostle. Her present-day enemy is (the self-same enemy of old), identical with the one who had confronted her Prophet in the early days of Islam. Thus she is bound to oppose him, until theAlmighty inherits the earth and all who are thereon. 508.

God, Glory be to Him, had pointed out that the Jews are more hostile to Muslims than the idolaters ; (since He mentioned them preior to the latter.). 509.

He said, "Thou wilt find the most vehement of mankind in hostility to those who believe to be the Jews and the idolaters." (V, 82.). He had, thus, relieved us from the trouble of identifying that relentless enemy whose intents, plans, and character He had equally made plain.

. . .

Throughout the long ages of Muslim history, the Jews had been quite powerless (1) under the rule of Islam. But in modern times the Colonialist Powers could put into effect their designs. Once Muslim Jurisprudence had been discarded as a rule of life, the Jews could establish a State of their own in the heart of the Muslim World, to defy Muslims, and to gain victory over the Arabs in three consecutive battles. 523. 524.

Would it be possible for us, now, after having dealt at length with this topic, to realize the actual cause of our set-back ? It is the severance that took place between religion and life. Thus our relationship with God that distinguishes us from our enemies came to be last.

. . .

Now then, what conclusions that can be drawn from this brief survey, and found to be most relevant to our present-day circumistances ?

These might be summed up in the following :

1.—If the Jews, during the Prophetic Age, started by intrigues, plots, and the dissemination of doubts, as to the appropriateness of this Faith to be a rule of life, something identical had been done by jewish orientalists, and the adherants of subversive doctrines, most of whom are known to be Jews.

A prominent part in the propagation of such ideologies is played everywhere by Zionists who wield (some sort of) control over all the information media in our present day world conditions.

2.—If the Jews, during the early days of Islam, had completely failed in their secret plots to weaken the hold Islam, and the solidarity of the Muslim Community owing to the fact that the latter had tenaiously adhered to the Book of their Lord and the Sunna of their Prophet --, they have nowadays achieved remarkable success in disuniting Muslims and dissipoting their efforts, through the latter's departure from the main sources of their spiritual values which are the fundamental shield against materialism.

When these major fountain-heads of strength were lost, the Jews, by virtue of their wealth, influence, and equipment, could launch their attacks against Musl-

(1) The Translator thinks that the present wirter means by the word "powerless" that the Jews were incapable of plotting against the safety of the Muslim State or States. This is quite clear from the content.

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524. ims, occupy their territory, profane that is held as sacred, and afflict them with dispersal and dreadful torment.

525. 3.—Early Muslims had been wide awake to the fact that their deadliest enemies were the Jews. God, Glory be to Him, had not commanded Muslims to make their requisite military preparations, save after he had made mention of the Jews. He said, "Make ready for them all thou canst of (armed) force and of horses tethered, that thereby ye may dismay the enemy of God and your enemy..."(VIII,60).

But, (unfortunately) we have, at present, closed our eyes to this holy guidance and the tenets of our Islamic heritage which provided us with the means of distinguishing between friends and foe ; and revealed to us the character of this deceitful and wicked enemy.

God, the Almighty, stated that the Jews would never be satisfied unless Muslims were to abjure their religion. "It is never the wish of those without faith among people of the Scripture, nor of the Pagans that anything good should come down to you from your Lord. But God will choose for His special Mercy whom He will, for God is Lord of grace abounding". (II, 105).

"Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion." (II, 120).

"Quite a number of the People of the Scriptures wish they could turn you back into misbelievers after ye have once believed, through envy from themselves, after the truth has been made manifest to them." (II, 109).

God, the Almighty, had notified us of the extent of their military preparations which were the outcome of their dismay, cowardice, and feebleness, when they encountered true believers, face to face. So much had they dreaded Muslims that they renounced their close alliance with Hypocrites.

God, Glory be to Him, said, "Ye indeed are a keener source of fear in their hearts than God. That is because they are a people devoid of understanding. They will not fight against you, in a body, save in fortified villages or from behind walls ; their valour is great amongst themselves. Thou dost reckon them as one body, but their hearts are separated. That is because they are a people who have no sense". (LI-X, 13, 14).

"They will not harm you save a trifling hurt ; and if they fight against you, they will show you their backs. And afterarwd they will not be helped." (III, 111).

Equall did God make plain that humiliation, wretchedness, and submission had been stamped upon them, and that they would suffer dispersion and torment till the Day of Judgment.

God, the Almighty, said, "And then thy Loard proclamied that He would surely raise against them, till the Day of Resurrection those who should break them evil torment ; verily thy Lord is quick in retribution ; but verily He is Oft-Forgiving Most Merciful". (VII, 167).

Were we to go back to the Book of God, and the Biography of His Apostl deducing from them the true character and manners of the Jews, we would come to a well-worked out plan, based on the most veritable postulates, and minutest data since these had been elucidated by the Knower the Aware.

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4.—The Apostle (P.B.U.H.) had tried all sorts of pacts with them, as had been done by former Prophets and Apostles ; but they had been unworthy of any of them. No limits are known to their selfishness, cupidity, and (pseudoethnocentrism), which are so intense that they are incessantly bent on the violation of any pledge, out of their (superstitious and conceited) belief that they are the allegedly only people whom God had chosen, and that other peoples are Gentiles towards whom they are not bound by any obligation whatsover. 526.

Hence, present-day Muslims should never treat with them for peace ; since it had been proved, beyond doubt that they are a mere gang of robbers and criminals, to whom trust, faith, and conscience mean nothing.

Our return to (the true teachings of) Islam would restore to the Muslim Community its vital principles the force of which would realize endurance and steadfastness, confidence and will, courage and faith. Thus could be estalished the equitable power that would be a factor in promoting peace and prosperity for the world at large.

There would be built up inside the World of Islam armaments plants, so that Muslims might be in no need of importing them form enemy countries which would certainly make a ban on such exports for fear of their possible use against them.

. . .

THE JEWS IN THE QURAN 527.

By

Professor Abdul Sattar El Sayed the Mufti of Tursos, Syria

The blind sedition stirred by the Jews in the Arab nation set off the flames of war in this area, which remained since the dawn of history , as the land of peace and security , guidance mercy and human welfare. Such sedition, however, was not the first deed by the Jews throughout their history whether old or new. Jewish history has almost been an interconnected series of acts of sedition and intrigue in any land or community where they happened to live.

Jews in any community have always been a factor of sedition. They have moreover been a curse that spread among the people bringing about corruption, sowing the seeds of enmity and hatred and breaking the bonds of brotherhood between peoples, who henceforth engage in ceaseless conflict. Hence, the unabating flames of war destroy the good elements among the people, and extinguish all manifestations of civilisation.

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527. We acknowledge this fact ourselves and so do any people who may have been plagued by the Jews as individuals or in group. For the Jews are like evil which has the same effect whether it were big or small, or like germs of a malignant disease where only one germ is sufficient to eliminate an entire nation. This, after all, is bound to happen if such germ was left to control the body and infuse its poison into it, or once it was left to burn and destroy like a fire in a pack of wood that is left free with no one to extinguish it in the bud.

Prior to this hardship which God imposed on the people of Palestine and later the whole of the Arab nation, the Jews' evil was spread all over the world . Each people in the community of nations had its due share of their evil and plague and to tolerate it. Therefore, we as Arabs did not regard the Jews in a different light from that of other peoples, i.e , a pest which humanity had to tolerate and live with like other calamities of life and other diseases. The Jews in this way constituted a general hardship, and calamities are usually light and easy to take when they are general.

. . .

528. We are fortunate enough to have an available document that tells the truth about the Jews, and reveals their nature, life and the inherent poison they carry as well as the remedy for such poison. This document is represented in the Holy Quran which provides the real description of the Jews, and constitutes the microscope through which we can see the pests, and poisons that reside in their minds and hearts.

. . .

What is in the Quran about the Jews ?

Verses that were subject of controversy :

Before expounding the verses of the Quran that exposed the Jews and revealed their shameful deeds and brought upon them humiliation and condemnation, I would like to speak about the controversial verses. Taken literally out of their context with other verses that were expressive of God's wrath against the Jews, such controversial verses might provide an argument for some people who say that if God had cursed the Jews in some verses, He however glorified them in other verses, and conferred His blessings on them.

529. Those people argued that if the latter verses did not confer on the Jews a higher status among the other nations on earth, they were bound at least to maintain for them a middle position between outright commendation and utter condemnation.

. . .

Reference is made to Koran verses which are favorable to the Jews – or rather the Sons of Israel. These verses have to be explained away.

530. The favours of God on the Children of Israel and the revelations which He made to them were therefore a mere introduction to this hardship that God incurred on them. These favours only called for the punishment of God on them and constituted reasons leading to their explusion by God from the community of human beings, and rendering them strangers in the society of men. The many messengers which God sent the Jews stand as a testimony that they were of a dif-

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ferent nature than human nature, and that they were carriers of diseases and pests. 530.
Therefore, God sent them numerous messengers to try and treat such diseases and to alleviate the effect of such pests which could spread to corrupt the entire world.

The Quran and the true description of the children of Israel :

The Quran has drawn a gloomy picture of the Children of Israel, showing them only as a dispersed horde possessed with an evil soul that shuns all that is good and brings disaster to any straight way.

The description of the Quran of the Children of Israel is not a description of a phenomenon that appeared during the era of Prophethood, but rather of an old disease which lived through the generations of the Jews. age after another.

The Torah, although the Jews have meddled and changed it, still contains much of their shameful deeds, and provides several examples of their deviations and the impudence of their souls. Our only explanation for the fact they did not omit or change those shameful deeds ascribed to them in the Torah earlier because these qualities and deeds were sanctioned by them in the past; they found nothing wrong in pursuing such deeds or acquiring such qualities. Furthermore, the Jews acquired cunning and slyness and sanctioned every forbidden act and then pretended that these were God's orders to them, and provisions of their law. By so doing they wished to confer on those sins and vices the character of sanctity.

. . .

The Jews however established for themselves a law of war whose source they 531.
ascribed to God; in a bid to develop in them the hatred and animosity to all humanity, they alleged that such laws were among the commands of God to them so that their provisions may become part and parcel of their feelings and thinking. Thus they would find no deterrent if they attempted to kill and destroy since by so doing they would be executing the orders of God.

. . .

Such commands turned the life of the Jews into a devastating danger and an 532.
abnoxious evil both on them and on those people who have been unfortunate enough to be their neighbours. According to those heavenly commands, the Jews are required to stir war with their neighbours once they have the opportunity to do so. Again they are required to eliminate and uproot the neighbouring peoples so that no man or animal would exist therein. Such action would, in the opinion of the Jews, bring them security. It is amidst the totally waste lands and wilderness that they can live in peace.

Such has been the tradition of the Jews with their neighbours throughout history. Time could not change those rules since the Jews themselves have not changed and so long as their false Torah from which they derived their teachings also existed.

Hence we can discover the watchword which helps reveal the secrets of Jewish history and the calamities that befell the Jews in ancient and modern times dispersing them all over the world and depriving them of a homeland. For the Jews wherever they existed act like piosonous thorns, and chronic diseases that spread

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532. germs into the body of their neighbours and continues to do so unless the thorn are uprooted and the diseases are eliminated.

By setting out this horrible picture of man and the most abnoxious aspect of humanity represented by the Children of Israel, the Quran has stated an established fact which had earlier been related by the Torah and established by the events of history.

What does the Holy Quran say ?

The Quran has provided several verses that exposed the true character of the Jews and revealed their defects. In the Quran the Jews have been evidently portrayed as deserving humiliation, shame and condemnation. We shall however confine ourselves here to those verses that depict the broadliness of the unstable character of this lost herd or the snakes as they have been called by Jesus Christ.

. . .

533. Among the other qualities of the Jews which were mentioned in the Quran was their keeness to preserve their life. So keen were they on life that they considered as legitimate and regarded as precept of religion every means towards this end. For them the end justifies the means. . .

. . .

It was this love for life that brought upon them humiliation inflicted upon them by God. For they loved life. Therefore, God punished them after they had hurt his prophets with word and deed. Here God says : "Ignominy shall be their portion wheresoever they are found save (whether they grasp) a rope from Allah and a rope from men. They have incurred anger from their Lord and wretchedness is laid upon them. That is because they used to disbelieve the revelations of Allah and slew the Prophets wrongfully. That is because they are rebellious and used to transgress". (The Family of Imran -verse 112).

For that reason God sent upon them those who may torture them. He said : "And (remember) when they proclaimed that He will raise against them till the day of Resurrection those who would lay on them a cruel torment. Lo ! verily thy Lord is swift in prosecution and lo! verily He is Forgiving, Merciful ! (The Heights 1 - verse 167).

For this reason God decreed that thay should be scattered all over the globe so that no nation would be made out of them. They would rather live as an evil on earth, or like diseases and pests. Their evil is thus not confined to one people or one nation. "And We have sundered them in the earth as separate nations"-The Heights 168).

This is our enemy, and the disease that plagued our lands. According to the descriptions provided of the Jews in the Quran, they stand as an enemy which is devoid of any human feelings. They are rather a pest or a plague that is cursed like Satan who was expelled by God from the realm of His mercy. This enemy is also sent out to launch war on people exactly like Satan. We have been warned by God against Satan when He said : "Satan is your enemy so regard him as such". God also warned us against the Jews when he said : "The most violent enemies for the believers are the Jews and those who disbelieved". Again He said : "And when thy seest them their figures please thee and if they speak thou

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givest ear unto their speech. They are as though they were blocks of wood in striped cloaks. They deem every shout to be against them. They are the enemy; so beware of them. Allah confounded them. How they are perverted" (The Heights 4). 533.

The presence of the Jews in this part of the world was motivated by the fact that it was the only area in the world that remained steadfast before atheism and heathenism which was spread by the Jews all over the world. The faith that still exists in the Arab nation, brought the Jews to this area in a bid to exstinguish the light of God but, God will keep His light on in spite of the heathen people. 534.

In the same way that the devil, rallied by his supporters, is weak and fragile before the force of faith (the cunning of the devil is weak) so are the Jews who may now appear strong by virtue of the support of imperialism. In fact they are weaker than the devil and inferior to him in cunning in the face of the faithful people who adhere to religion. God has shown us the result of their conflict with us when He said : "They will not harm you save a trifling hurt, and if they fight against you they will turn and flee. And afterwards they will not be helped." (The Family of Imran -111).

. . .

Faith, therefore, is our faith in this battle. It is the force with which we may face the evil and defeat our sly enemy with the will of God. Our share of faith is in fact plentiful. Islam has called upon us to offer ourselves as martyrs in the sake of right, and we have responded to this call. God has not let us down in any situation with an enemy no matter how strong it might be.

This has been a description of our past with an enemy whom we confronted with faith and patience. And thus will be our present with the enemy which has been struck with humiliation for ever by God. It will be one of the virtues of God which He conferred upon us to delegate us to bring destruction upon this people in accordance with His instructions that say :

And (remember) why they proclaimed that He will raise against them till the Day of Resurrection those who would lay on them a cruel torment".

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497.

JEWS IN THE MIDDLE AGES
COMPARATIVE STUDY OF EAST AND WEST

By

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In the wide-scale propaganda with which they poisoned world opinion in the 19th and 20th and centuries, Jews always emphasized the common notion that no nation in the world was ever exposed to the oppression and persecution to which Jews were subjected in their long history. Jewish propaganda selects factual examples from history, particularly medieval history, taken from the most accurate documents and sources, to cite as eveidence to the persecution suffered by Jews during those ages at the chands of both Muslims and Christians, to theext ent that they ever often dispersed on earth and even subjected to mass massacres in which there were thousands of innocent victins, claiming that all this befell them for no other reason than their being followers of Moses.

The real examples cited by Jewish propagande may deceive the reader into sympathizing with this group which suffered seriously on account of its crud, for is freedom of belief a crime for which individuals, nations, and peoples, are blamed ? and is adherence to the religion of the forefathers an unpardonable crime for which generations are punished with persecution and murder?

A careful scrutinizing glance based on impartial scientific examination is sufficient to reveal to us that Zionist propaganda is not founded on truth and if it is, it fails to reveal the whole truth, but reveals one side and hides the other. In other words, Zionist propaganda speaks only in favor of the Jews and does not say anything against them, thus portraying the aggressor as a victim, while the Jews have always been criminal aggressors, not victims.

It is true that Jews were often subjected to the hatred of various peoples on all cornerd of the earth, and it is undeniable that his hatred turned — in some periods of history — to persecution and dispersion, but was this hatred for Jews for the mere feeling that they believe in a certain creed ? Did this hatred turn into persecution and dispersion in every country where there were Jews for no reason but the fact that this group follows the laws and teachings of Moses ? Herim lies the hidden aspect which Jewish propaganda seeks to hids and veil. The hatred felt by various peoples of earth throughout history for Jews was not due to their belief but their actions behavior, and attitude towards the peoples among whom they settled. It is an unchangeable behavior, always based on exploitation, ingratitude, and evil-doing in return for kindness.

. . .

498. But Jews could never give up their love for money. When given the choice between God and money, they chose money because it was the essence of their life and earthly pleasure, forgething the advice that, "A servant cannot serve two masters, for he either hates one and loves the other or follows one and despises the other. You cannot serve God and money ! Jews did not like this talk, They "heard all this and loved money and insulted him (Christ) . Thus the Jews called for the crucifiction of Christ, and events followed.

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When Titus destroyed Jerusalem in 69 A.D., the children of Israel were scattered on earth, and spread among various nations and peoples in both east and west. The Middle Ages bore evidence to the fact that throughout that period, Jews had represented the class of money-maker in the known world. It is true that Jews spread in numerous vast countries, but were held together by bonds of religion blood, and money. Jews monopolized monitary fiscal activities in the Christian world throughout the Middle Ages, and Rad almost complete control of local and international trade. Jewish control of European trade was so powerful that in the European West, the word Jew became synonimous to mercator. It is well-known that the Church in the Middle Ages prohibited usury which was against the teachings of the New Testament and Christ and therefore no Christian at that time dared to openly lend money at an enterest. Jews made use of this phenomenon which suited their morals and love of mony, and monopolized monitary activities in western Europe on the widest scale, lending money to princes and knights. They even lent the Church itself to enable it to complete its huge fabulously costly institutions. 498.

As is the case in such money dealings the indebted is often a victim of the debtor,by force of the accumulating debts and multiplying interests which render the indebted incapable of fulfilling his obligations, putting him and his property at the debtor's mercy, which develops in the indebted's heart hard feelings and desire to avenge. Kings, princes, knights, bishops, and laymen of Europe found themselves before groups of Jews living amongst them and heeding neither ethics nor conscience, becaming richer and richer while they themselves became poorer and poorer. The Jews ruthlessly sucked their blood and usurped their properties. This alone was the main cause of the hatred — which at times turned into persecution to which Jews were subjected at the hands of Christians in western Europe. It was the feeling of exasperation and indignation at a group characterized by ruthlessness and harmfulness.

. . .

In Germany, the biggest wave of persecution of Jews in the Middle Ages was connected with the Crusades. It was the Jews themselves who adopted a hostile attitude, thinking that the crusades would impede their financial activities. This was not in the West alone, but in the East as well. At the same time the princess and knights of the first crusade felt it perilous to leave their country for the East, leaving behind cliques of Jews who ruthlessly exploited them. The knights and princes may have been burdened by huge financial responsibilities as a result of the crusades, at the time when they felt that there was no way out of their debts to the Jews except by getting rid of the Jews themselves. Mainz, and other towns of the Rhine basin, witnessed wide-scale massacres in 1096 (1), in which large numbers of Jews were killed. . . 499.

(1) Saïd Abdel Fattah Ashur, *The Crusades*, vol. 1, pp. 141-144.

4620

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105.

GOOD TIDINGS ABOUT THE DECISIVE BATTLE BETWEEN MUSLIMS AND ISRAEL, IN THE LIGHT OF THE HOLY QURAN, THE PROPHETIC TRADITIONS, AND THE FUNDAMENTAL LAWS OF NATURE AND HISTORY.

By

His Eminence Sheikh Nadim Al-Jisr

Member of the Islamic Research Academy

Sheikh Al-Jisr is a Lebanese.

"Numerous Lost Battles Are Of No Account, If Compared With The One That Is Due To Utter Despondency."

Shortly after the battle we have lost, I felt that the tenets of faith and confidence in God, had been seriously shaken in the hearts of many Muslims. Evil suggestions had touched the unperturbed trust in God's Promise, and that of His Apostle, turning it into pessimistic anxiety ; so much so that Muslims have gone so far as to entertain doubts, respecting the destiny, God, the Almighty had decreed.

Hence, my chief concern, nay my sole one, has been to restore confidence to my compatriots, and those of the other Muslim countries I have visited. It is for this reason that I have chosen the topic of "Good Tidings", to be dealt with in this great Islamic Gonference, convened by the Azhar, to the exhortations and guidance of whose members, Muslims all over the world, eagerly listen, so as to ensure the rehabilitation of their faith and trust in God and themselves. It is because the loss of a host of battles that we should deem as quite trivial and insignificant, if compared with the one that is solely due to an over whelming feeling of despair. Centlemen,

To talk to a select audience, composed of eminent, Ulemas, is both a hard and easy task to undertake. It is arduous, because eminent scholars can never be swayed by the charm of rhetorical expressions, and specious arguments, nor by the use of quibbles and fallacies.

Speeches, addressed to them, have to be based on rigid logic and in con formity with such inflexible reasoning. I am going to talk to you, without conceit, exaggeration, or presumption, about the fate of both Muslims and Israelites, in accordance with the tenets of the Quran, the Prophetic traditions, and the fundamental laws of nature.

. . .

113. Through such a middle course between extremes, Muslims had been able to gain ascendancy and dominant sway. Then, when they neglected compliance with these principles, they became analogous to the wreckage swept down by a torrent. Other nations have united against them; even the weakest and most submissive amongst these, like the Jews. . .

. . .

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[The Fallacy Claiming that] it (Israel) Had Been Created So As To Exist. 115.

As to Israel, it is not destined to remain. Those, who had created it, claim that it had been brought into being, so as to subsist and to last.

Yet, I say that it had been set up so as to cease to exist. This assertion of mine is not stated out of conceit, or over-emphasis; nor is it meant to seek retaliation or to raise undue hopes. I hold that view as deduced from the fundamental laws of the social order upon which the survival or annihilation of nations is based, and ordained through God's Leave, and the established rule of historical inevitability.

The new State of Israel would never remain in Palestine, even if all the jews of the Diaspora, scattered all over the world were immigrated into Palestine, and there, were they armed to the teeth.

And what about that State that had been established by Saul, David, and Solomon, the glory of which is so vividly depicted in (pseudo- -) historical literature as to make us fancy that it had been an illustrious and sublime State?

As a matter of fact, it was a small, nay a tiny state, the area of which did not exceed a sterile narrow strip of the Palestinian region, encompossed between the mighty neighbouring empires of the ancient world : the Pharaonic, Chaldean, Assyrian, Persian, Macedonian, and Roman, amongst whom raged endless wars.

Apart from its heavenly Message it had been charged to convey, this ancient Hebrew State, with its inadequate area, and sparse population, was nothing more than a tiny bit of territory, to be trampled down, from time to time, by those mighty empires that had been rising, close by, and expanding from both east and west.

This is a manifest indication of the natural, and, thereby, social processes, known as the struggle for existence, and the survival of the fittest. The survivors amongst these states bear ample evidence, implying all that is meant by triumphant energy and well-adapted competence.

But the Kingdom of David and Solomon had been set up by God's Leave to realize a sublime and wise resolution the purpose of which had been exhausted since twenty centuries.

. . .

Thus, the tiny Jewish State came to an end; since it had lost Divine Support 116.
which had been originally provided for the up-keep of the True Religion. The Hebrew people had equally faded away, as a social independent unit; because of their dispersion, sparsity, and loss of territory.

Thereafter, the Christians subjected them to various sorts of persecution. Thus, the jews were continually harassed with murder, condemnations to the stake, torture, and abasement, to which the Quran made reference by saying : "And humiliation and wretchedness were stamped upon them, and they were visited with wrath from God. That was because they disbelieved in God's Revelations, and slew the Prophets wrongfully. That was for their disobedience and transgression".

(II, 61.).

After having stated these introductory remarks, historical and social, I should like to refer once more to my former assertion in which I have maintained that the

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116. (modern) State of Israel would never last. This is because :

(*a*) From a religious point of view, the old Hebrew State forfeited what had been intended as a justification for its existence.

(*b*) The newState of Israel,being a forced and artificial creation is quite unqualified and incapable of survival, particularly in Palestine. This verdict is deduced from the fundamental law : the struggle for existence. In
117. such a struggle, it is greatly handicapped ; because it is totally deprived of the two main elements most requisite for survival : adequate territory and the right number of population.

(*c*) It is also because the Zionist philosophers who thought out the creation of the Jewish State had really deceived themselves when they stressed the appeal of religious propaganda, thought to be most enchanting to every Jew, to whom it was said that he would revive the Kingdom of David and Solomon and re-establish the Temple. . . .

How dull-witted had been these Zionists ! Only had they thought of spreading such attractive religious doctrines, while overlooking the violent reaction that would inevitably take place among Muslims, the core of whose beliefs embody the up-keep of the Aqsa Mosque, and the preservation of the Holy land for the rescue of which, during the Crusades, they had shed copious blood until they delivered it from foreign domination. Besides, there had elapsed, since the historical settlement of Arabs in this territory, a period that is almost longer than any, respecting other peoples.

It is clear from the above how far is it hard to create a state in this sterile and narrow strip of the Palestinian region, inadequate as to area and natural resources. Even if it were populated by the whole Jewish race, it would be an islet in the wide expanse of the Arab and the Muslim world,

There is, moreover, the fact which had been imprudently overlooked ; that is when the Arabs and Muslims come to be powerful through the application of modern science and technology. It is obvious , then , to perceive how deformed had been the creation of the State of Israel ; since it is lacking any of the historical, social, territorial, numerical, and economic elements on which the survival of nations is based.

If you, young Muslims were told that such an artificial state would everlastingly be backed by the Western Powers, you should never take that assumption for granted ; because there are no natural or historical considerations that would lead to bring about that protection for ever.

Such security is either provided through sympathy or interest. As to the former, there is nothing of the sort. The attitude of Christians, towards the jews, reveals an uninterrupted record of persecutions, extending as is well-known through out two thousand years from the massacres perpetrated against them by the Romans up to the Nazi gas-chambers and crematoria.

If there had been any sympathy — had it not been for the interests of the colonialist and expansionist policies of long—standing history—it would have been more possible to take place between Christians and Muslims.

In that strain did the Holy Quran provide Glad tidings, enunciating such

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close friendly sentiments, after having made emphatic and solemn warnings against the enmity of the Jews to Muslims. "Thou wilt find the most vehement of mankind in hostility to those who believe (to be) the Jews and the idolaters. And thou wilt find the nearest of them in affection to those who believe (to be) those who say : We are Christians . . . . " (V, 82). 117.

. . .

Good Tidings from behind The Unseen. 122.

In the two sahih (collections of genuine traditions Compiled by Bukhari and Muslim), is reported a tradition, predicting that in the distant future, there occur a great battle between Muslims and Jews in which the former would win the day.

In Muslim's Sahih, is reported on the authority of Ibn' Umar that the Prophet (P.B.U.H.) had said, "Verily, you will combat against the Jews, so carry through the fight, until a stone would say : O Muslim This is a Jew ; come along and smite him down."

In another version of this Hadith, reported also on the authority of Ibn' Umar, the Prophet - P.B.U.H. - had said, "The Jews will combat against you. But you will be given power over them, until the stone would say : "O Muslim ! This is a Jew lying behind me ; come and do away with him."

In a third version, transmitted on the authority of Abu Huraira, the Prophet - P.B.U.H. - is reported to have said, "The Hour would never rise until Muslims fight against the Jews. Muslims would despatch them. The Jews would hide themselves behind stones and trees which would say : "O Muslims Servant of God ! There are Jews behind me ; come and kill them."

In Bukhari's Sahih, it is also reported on the authority of Abdullah Ibn' Umar that the Prophet - P.B.U.H. - had said, "you will take up arms against the Jews, until one of them would lie concealed behind a stone which would say, "O Muslim, Servant of God ! This is a Jew lying behind me ; come and kill him.;"

It is reported on the authority of Abu Huraira that the Prophet - P.B.U.H-. had said, "The Hour would not come, until you fight against the Jews ; and the stone would say, "O Muslim ! There is a Jew behind me ; come and kill him".

"The Hour" is the resurrection i.e. the final salvation. Its arrival is made conditional upon the battle against the Jews that has to preceed it.

During the week in which the disaster occurred, a believing and highly cultured young man came to me enquiring about the purport of the various versions of this tradition. I replied that they provide us with first rate glad tidings, every Muslim has to realize, and to set always before his eyes ; so that he can seek light and guidance through them in these dark days (and most crucial moments).

. . .

But before going further in explaining my point, I should like to say few words about those doubters who maintain in good faith or otherwise, that the tradition, in question, is Ahadi (that is reported only by one authority), and that, therebv. it cannot be taken into account, respecting the struggle between us and Israel. 124.

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124. How can we rely—so they claim — upon such traditions while our enemies are depending on what is substantial in consolidating their force?

Yet, these doubters forget or rather pretend forgetfulness of two main points :

(*a*) That these glad tidings are one of the initial means of strength, as we have already explained at the beginning of our lecture.

Reference has, there, been made to the urgency of mustering up courage, the harm caused by despondency and submissiveness, and the dire need of reinforcing our trust in God, so as to consolidate our strength ; nay to be more competent in wielding it.

(*b*) Our enemies, the Jews, could not bring together their scattered bands (or rather gangs), and make ready their equipment, save through the religious glad tidings they claim to have been prophesied to them about the restoration of the (semi-legendary) Jewish State in the Promised land...

Could it be possible that these Jewish predictions, which we, Muslims believe groundless and fabricated, be advantageous to our enemies, whilst we attempt to neglect or weaken our own which we hold to be sound and genuine ? How strange and astounding !

We have now to explain the evidences, indicating the authenticity of the tradition in question.

(*a*) It announces that the battle against the Jews would take place in the days to come. Nay, the version of the Hadith reported on the authority of Abu Huraira, starting with the sentence: "The Hour would not come until", implies that fighting against the Jews would occur in the distant future.

(*b*) The apparent description of the coming struggle implies that the battle would be hard and desperate.

(*c*) It is understood, according to another version of the Hadith, that the Jews would fight against Muslims, which means that they would establish a state and wield power ; and, thereby, they would be encouraged to start aggression.

(*d*) It is to be noted that the Jews, before Islam, had no independent and recognized State in either the Hejaz or the Arabian Peninsula. After the advent of Islam, they had no power which would make it possible for them to wage war against Muslims.

125. (*e*) The tradition, in question, never implies any possible outbreak of contest between Muslims and the dispersed bands of Jews, living as "Dhimmis", or "People of the Covenant", under Muslim rule; since the protection of Scriptureries (Christians and Jews), and their welfare are ordained by Islam; because fighting against such powerless and scattered bands of people, was not so significant an issue as to require an announcement of glad tidings to Muslims by the Prophet — (P.B.U.H.), — promising that they would, in future, gain victory over them.

(*f*) As regards the Jews, outside the Arabian Peninsula, we notice that, after their second Diaspora, enforced upon them by the Roman Emperor Titus, they had had nowhere on earth any international status or an exclusive and compact gathering.

. . .

Had the tradition, in question, (dealing with the future fight against the Jews),

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been connected with the struggle against the Persians, the Turks, the Greeks, or the Indians, its alleged fabrication would have been quite possible and suitable. Such forging would have been intended to enunciate glad tidings, promising victory against nations with whom the Muslims had been clashing. 125.

But to forge a tradition, foretelling the future occurrence of a great fight and subsequent victory over a scattered and powerless people with no compact gathering, or a recognized State, and of whom there had been no mention, or feeling of apprehension, such forging would have no real motive, and thereby, would be unreasonable and inconceivable,.

If there had been nowhere any Jewish State, or any Jewish compact gathering against whom Muslims would wage a relentless war, then what would be the meaning of that tradition?

We have shown that the invention of such a tradition is quite meaningless and impossible ; since it is unrelated to any of the motives that had led to the forging of the apocryphal traditions.

If it be genuine and non-apocryphal, how would it be possible for the prediction it embodies to be realized, having in view the condition of the Jews we have already explained ?

The answer to that question has remained concealed behind the veil of the unseen for fourteen centuries, until the creation of the modern State of Israel which Bukhari and Muslim had never thought of, or imagined, (while they had been occupied in compiling the genuine traditions reported to have been said by the Prophet), in the third century of the Hijrah (the ninth A.D.). 126.

Where has this new State been created?

It is in the heart of the Arab and Muslim land, where the clash with the Jews has become an actual issue. Nay, it has been created in the core of the Holy land where the struggle has come to be inevitably pursued. The new State of the Jews is not far away from the Ka'aba the House of God, and fromYathrib, the City of the Prophet, where the Jews recall old memories full of hate and malice.

Hereby, relinquishing fight against the Jewish aggressin is tantamount to-unbelief and renunciation of Islam . . . .

Thus , has come to be true the miraculous Prophetic tradition that had announced the occurrence of such a struggle. More of its authenticity would inevitably be realized when this war comes to a successful end by the expulsion of the Jewish aggressors, if God will. We will see when the day be ours.

O Muslims in all countries ! I am sure that these glad tidings enunciated by the Prophet (P.B.U.H.), would come to be true, some day, whether far or near. But we hope that our victory would soon materialize through the co-operation and mutual support of the present rulers of the Muslim World.

In such a way, would never be repeated History's condemnation, and God's curse against those deserters and defeatists who had refrained from offering their help to save Andalusia . .

. . .

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253.

MUSLIMS AND THE PROBLEM OF PALESTINE

By

Abdullah Kannoun

The Islamic Research Academy comprising as it is the enlightened elite of world Muslims has been successful in making the cause of Palestine and of Zionism a theme for the deliberations of the fourth conference.

. . .

Among the subjects of study suggested by the distinguished Academy was that of Muslims and the Palestine question. I chose to treat this subject for its closer bearing on the present and the past. To my mind it is a resounding cry throughout the Islamic world urging it to take serious action to save Palestine from the domination of aggressor Zionists and to restore its dignity so seriously undermined by the seizure by a gang of adventurers from diverse parts of the globe, of a sacred part of the Arab territory, while the Arab world, stupified as if in a coma, raised no finger in reaction which would have proved its existence and removed the stigma of its shameful defeat.

In point of fact it is not only the Arabs who have been defeated but the Muslims at large. For Europeans make no distinction between Muslim and Arab ; nor does Palestine belong to the Arabs alone, it is rather the possession of all Muslims with Arabs as its custodians and guardians of its shrine. Should they be defeated for some reason or
254. other, it behoves the Muslim people as a whole to rise in its defence, otherwise they will suffer utter humiliation and their surrender will brand every Muslim with a stigma of shame which will show on him wherever he goes.

. . .

This is exactly what the Zionists are contemplating to do by putting into effect their plan envisaging the establishment of the "great State of Israel" which extends in their estimate from the Euphrates to the Nile. With this end in view they would cut off extensive areas from neighbouring Arab states and if thereby they come to have common borders with non-Arab muslim states, they will possibly entertain ambitious designs against them.

It follows that Muslims by keeping silent or taking a spectator's attitude towards the Zionist aggression, will be submitting to the return of imperialism in its most horrid form to the Muslim world which have struggled for over a century to chase it and throw it into the sea.

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It is, therefore wondered how the cause of Palestine has come to be a purely Arab problem with the Arabs alone bearing the brunt of confronting the Zionist aggression representing the forces of evil from almost every Western state, apart from those belonging to major imperialist countries which support Israel to annoy Islam and restore the defunct age of the crusaders. 254.

The attitude of flagrant challenge taken up by the Western powers towards the cause of Palestine, whether by arming the gangster-state or by making vociferous propaganda for it all through the world or supporting its false claims in the United Nations and other world organisations, has as its only explanation the hatred of such powers for Islam and the rancour they harbour towards Muslims especially at a time when Muslims contemplate to close their ranks in a bid to establish a Muslim League which in the Western view, would be more threatening to their interests than the danger of the yellow race. 255.

. . .

It will be gathered from the above that the cause of Palestine with all its possibilities is a Muslim and not purely Arab cause, that Zionism but the foster child of imperialism and that imperialism is only a disguised form of the crusades launched by the Christian West against the Muslim East in the middle ages to subjugate Muslims and bring them under Western nomination. 256.

When imperialism collapsed in the first half of this century thanks to the armed resistance and the new Muslim tide, manifesting itself particularly in solidarity with Muslim liberation movements from Mostafa Kamal to the Algerian war, the cursed imperialists had no alternative — after full calculation and deliberation-but to drive the rotten wedge of Zionism in the heart of the Muslim world. This is in an endeavour to impede Muslim unity, hinder the process of independence in Muslim states and humiliate Muslims by having them subjugated by the basest race and people in the view of imperialism, while at the same time satisfying the grudge of remnants of the crusaders whom nothing could satisfy but to see the Muslims attacked in the main part of their countries.

This explains the enormous donations pouring into Israel from all parts of Europe and America, which constitute Christian aid by the fanatic enemies of Islam to the decendants of the Jews who crucified Christ in Christian belief. . .

. . .

Are these acts being done out of sympathy for Israel and to do it justice against the Arabs who have never wronged the Jews, but all to the contrary, have invariably treated them well, giving them shelter when 257.

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257. expelled by the West, and defended them against their enemies on many an occasion during the Arabs long history ?

. . .

258. It is again to be wondered why the Islamic states should fail to adopt a practical stand towards the cause of Palestine despite all the Western acts which are tantamount to the renewal of the first crusades which led to the occupation of Palestine and its removal from the Islamic world map for almost two centuries. If such failure be due to the fallacy of the "civil state", the courtesy towards Eastern Christians, and fear from the charge of declaring a holy war, let them allow us — we the scholars of Islam and not men of religion for all Muslims are men of religion a fact which if denied, would mean breach of the Islamic faith let them allow us- we, the scholars of Islam to declare it far and wide that a crusade is being
259. launched against us, and the hatred our enemies feel towards us, drives them to take revenge on us with such ferocity, pushing the dregs of peoples and of countries from among brutal Zionists to punish our brethren in Palestine.

. . .

From now on we will know of no ideology except that of Islam, nor will we address Muslims on the mountains of Atlas or of Caucasus except with the language of the Quran. We will not tell him "fight for the sake of the right or the left, or to uphold a nationalism which has separated rather than closed muslims ranks, and helped towards atheism rather than contributed towards faith" We will actually tell him "fight so that God's word will be the highest".

A government having a faith other than that of its people cannot succeed.

The Muslim faith is too deep — seated to be uprooted by democracy, socialism or communism, and those who try to divert the Muslim East from its profound faith to another doctrine, are striking cold iron. Let them try the regime of Islam, and call the people with the call of Islam if they be of the people and for the people, and they will find out that a happy outcome will be their lot. . .

. . .

260. In an appeal to the Muslim world following the catastrophe of June 5 and the occupation of Jerusalem, the League of Moroccan Scholars said:

"In view of the deteriorating Arab military situation in the Middle East consequent upon the treacherous Zionist aggression, backed by world imperialism in general and Anglo-American imperialist forces in particular . .

. . .

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"And since the pure faith of Islam, although peaceful and calling for the avoidance of war in so far as this would be possible, would in the event of Muslim religious values being violated or the countries of Islam being attacked, tolerate no alternative to the battle and the imposition of Jihad' holy war on every Muslim in defence of those sanctities and to save the land of Islam from domination by the enemy whatever their power, holding to God's words "If there be of you twenty steadfast, they shall defeat two hundred". 260.

"The League would therefore urge all Muslims in East and West in Africa, Asia, Europe Pakistan, Turkey, Iran, Afghanistan, India, China, the Soviet Union, the Philippines, Guines, Guinea, Niger, Mali, Senegal, Ethiopia, Somalia, Eritrea, Madagascar, Albania, Poland, Finland, Yougoslavia and all Muslims in other countries, whether they be majority or minority to stand in the face of brutal imperialists and aggressors, giving their lives and fortunes to the cause of saving Jerusalem and the Aqsa Mosque blessed by God, and to liberate Palestine and all the Arab land from the grip of criminal Zionists. He who is able to struggle with himself and wealth together may do so, otherwise he may join the Jihad with himself or wealth, following the example of the honourable companions of the Prophet and their pious successors who spared themselves no effort to support Islam and to uphold right, prompted in this by God's words "God has bought from the faithful themselves and their wealth, in return for Paradise". 261.

The Heads of Muslim States and Governments on the other hand, should take all measures to boycott the aggressors, and to bring pressure to bear on their supporters and allies by all means until they go back on their extremist and irresponsible support of Zionism, and their war against the Muslims. They should also facilitate the mission of volunteers from among their nationals providing them with arms and equipment, and arranging for their training and transport.

. . .

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307. **WORLD ZIONISM AND TRAGEDY OF ARAB PALESTINE**

By

Wafiq Al - Qassar

. . .

It is relevant in this brief treatise to review the origin of the Palestine problem, its causes and stages, its calamities and consequences.

. . .

316. *The Human Line of Argument*

Likewise, the human line of argument cannot stand the test of logic, and established facts. The various forms of persecution to which the Jews were exposed in some countries of East Europe and in Nazist Germany were due to secret movements led by Jewish magnates against the established authorities and systems of government ; to their domination, through financial influence and crafty methods of the social classes in the countries where they lived; and to their adherence to religious racialism.

Those forms of persecution, however, do not justify either humanly, morally logically or internationally, the displacement of a peaceful people from their land and the usurpation of their country by force. This, in fact, is a human tragedy abhorred by world conscience.

Curiously enough, the Jews who claim to be the victims of Nazist atrocities have excelled the Nazis in their massacres and brutal acts perpetrated against the Arabs of Palestine. On the ruins of Hitlerian Nazism, the Jews have established a Zionist Nazism more horrible and monstrous, and more disregardful of human rights.

The Population Line of Argument :

Zionists allege that Jewish immigration from the Arab countries to Israel is equal to Arab Palestinian immigration to those countries with vast unpeopled land where refugees could be settled. This allegation is more flimsy than the spider's house, for the number of the Arab refugees which amounted to 900,000 after the events of 1947, and to 1, 250,000 after June, 1967 war is not comparable to the number of the few Jews who left the Arab countries mainly for American countries such as Brazil, Argentina and Canada, as also for some Asian countries and Australia. This was encouraged by Iasrael herself which prefers Jews emigrating from European countries to Jews emigrating from Arab countries whom Israel considers as second-class Jews who must settle in Western countries and mix
317. with their people and acquire their customes and modes of living and thought before being worthy of settling in Israel and acquiring its nationality. . .

. . .

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THE ESSENCE OF THE PALESTINEAN PROBLEM

325.

By

Dr. Kamel el Baker

President of Om Dorman Islamic University

. . .

. . Judaism is a "religion" in which the believers follow certain creed. Zionism is the same as Judaism, but it seeks to achieve the end sought by Judaism but through political action. The document declaring the establishment of the state of Israel asserts this fact, for it does not hide that the state of Israel is but a a name for a Jewish state. Zionism, therefore, is the means employed by the Jewish religion for self-realization,and the Jews, method of establishing their unity vis-a-vis others in the area. Who, then, is the other party concerned in the conflict? Resorting to the law of the majority as the closest criterion to natural justice emphasizes beyond doubt that the establishment of a Jewish state in Palestine means a confrontation of Islam and Muslims, for the cultural and demographic superiority in the usurped land is for Islam and Muslims.

330.

. . .

This, then, is the essence of the Palestinean problem — and religeous Jewish state founded by Zionists — even though it may appear in the form of political implications guised by the successors of the Crusaders in modern garb.

331.

. . .

ZIONISM AND PALESTINE

333.

By

Dr. Sayed Nofal

. . .

If we recall the past, we shall find that until the 19th century the Jews had no noticeable existence in Palestine. Jewish rule there had ended in the 7th, century B.C. and in reality, it was no more than a link in the chain of foreign invasions of Palestine and other Arab countries. The period of Jewish rule of Palestine was thus short and intermittent not exceeding 70 years all in all. "Shishak", the first king of the 22nd. dynasty in Egypt united Palestine and Egypt and liberated the former from the first Jewish State. Later on, the Jews became divided into two conflicting groups until Sargon II, King of Assyria toppled the kingdom of Israel in the north in 721 B.C. while Chaldean King Nabuchadnasar defeated the kingdom of Judea in the south. In both its sections, the kingdom was simply a form of tribal or sectarian gathering. Since then the Jews never had a state in Palestine and their existence there was liquidated several times the most famous of which was that which took place during the Roman era in the first century A.D. Since, the dawn of Islam, Palestine became purely Arab and professing the Islamic

334.

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334. religion like other Arab Islamic countries. Islam put an end to the successive rule of Palestine by the Romans, the Saljukes, the Greeks, the Chaldeans, the Assyrians and the Jews.

. . .

358. **CONCLUSION**

36.— Now that we have realised what Zionism is and have rapidly reviewed its shameful record which abounds in unprecedented acts of aggerssion, wars and atrocious crimes against humanity, we may sum up our remarks on the duty of man in resisting Zionist ambitions which challenge both sacred and secular principles and values and disregard private, public, national and international laws.

The sacred duty of every Muslim in this Islamic mobilisation is twofold : to thwart the destructive falsehoods spread by Zionism and to work for the tirumph of Islam and the liberation of Al-Masjid Al-Aqsa.

The Islamic Duty of Thwarting Israeli Zionist Falsehoods :

37.— This obligation is far-reaching and stems from the need to propagate Islam as a world call for peace and principles of freedom, justice and equality, all of which are threatened by Zionism. Violating these principles, the Zionists have occupied Jerusalem in the hope of infiltrating into the affairs of Muslims and Christians in order to weaken them and poison their relations, thus paving the way for the fulfilment of Zionist ambitions which pose a menase to religion, freedom, security and peace.

38.— The second obligation is to warn the world against the evils of Zionism and unmask its false and destructive allegations with an emphasis on the following points :

First :

invalidity of the claim that the Jews are historically linked with Palestine as evidenced by the above-mentioned historical facts which confirm the Arabism of Palestine throughout the ages inspite of intermittent periods of foreign invasions. They also prove the absence of the Jews from Palestine for 18 Successive centuries until the inception of the imperialist Zionist movement and its aggressive and premediated encouragement of immigration to Israel.

Second :

invalidity of the claim that Judaism is a nationalism and a religion. Judaism is just a religion like other religions and there are Russian, German, English, French, American and Arab Jews. Each of these has the physicial, intellectual and cultural characteristics of his nation and his race. The persecution to which the Jews were subject in the Middle Ages was also inflicted on the followers of other Islamic and Christians creeds and on minorities in different countries where religious and ideological conflicts prevailed.

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Third :

358. Persecutions and acts of extermination similar to those carried out by Hitler against the Jews were also practiced against millions of Christians in Europe and Muslims in North African and elsewhere. . .

. . .

Sixth :

359. Zionism is colonialism and racism which ought to be liquidated in an age characterised, in the first place, by a world wide struggle against colonialism and racism.

. . .

THE JIHAD (Striving)

49.

By

Sheikh Muhammad Abu Zahra

Member of the Academy

. . .

CONCLUSION

103.

These are reflexions on the high merit of jihad in Islam, in which its different sorts have been enumerated and its binding obligation has been demonstrated. By applying the rules bearing on jihad, and the categories of their binding force, since we see, at the present time, that the enemy had seized the Holy Land which is an integral part of Muslim territory, fighting to repulse that aggression has, thus, come to be a fard 'ain, a duty to which every Muslim is bound, instead of being a fard kifaya, a duty that has to be fulfilled only by a sufficient number of Muslims and when it is complied with other Muslims are relieved from its performance.

Hence, every Muslim in whatever country to which he belongs has to be prepared to combat the ememy, since the "Land of Islam" is a common heritage for the entire body of Muslims, the seizure of a single part is considered as dispossessing the whole.

It is incumbent upon the whole body of Muslims to help those whose country had been occupied and who had been driven away from their dwellings; since "the Muslim is a brother unto his co-religionist, never does he wrong, forsake, nor betray him"

All Muslims should rise in arms as one man and start a violent irresistible onword onslaught to deliver the Holy Land which had been desecrated by the sworn enemies of humanity, and to save from wanton murder feeble children and helpless women whose chastity is outraged, together with the profanation of tha Aqsa Mosque

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103. It is undoubtedly a duty that has become more binding on all Muslims in relative proportion to their closeness to the conquered Territory, although the obligation is all-embracing and never to be split up into unequal shares.

Jihad is not confined to the summoning of troops and the establishment of huge forces. It takes various forms other than regular armies. From all the territories of Islam, there should arise a group of people reinforced with faith, well equipped with means and methods; and then, let them set out to the usurpers harassing them with incessant attacks until the land they had seized turns to be for them an abode for everlasting torment, instead of being the country they had intended to be flowing with milk and honey

If our enemies have wrought havoc throughout a portion of our Muslim territories, let us (in retaliation) raze their colonies to the ground. We should not despair of God's help. The strong will would restore what they had destroyed. There would be no other way to recover our lost territory save by offering our lives in the struggle. So, let us make the sacrifice. This is the scope of activities for those who toil and strive, and in the field of honour and jihad, let Muslims vie with one another. "O ye who believe! If ye help God, He will help you and make your foothold firm". (XLVII), 7).

127. **JIHAD IN THE CAUSE OF ALLAH**

By

Hassan Khaled

Mufti of the Lebanese Republic

At this time. Islam and the Muslims live a critical stage. They encounter social, political, moral and financial crises which are similar to those hardships which the Islamic Nation faced at the beginning of her age.

The Jews were the most atrocious enemies to Islam and the Muslims at the age of our Prophet. Some various, fruitless and immoral obstacles blocked the way of their Call and their activity and thus impeded their movements and restrained them from going ahead easily. The selfishness of their leaders their conceit, stubbornness, wickedness and megalomania stood in their way.

Some customs of the Arabs, which were ugly and immoral and which were taken as laws of their society and even of their lives, obstructed them.

Besides, they suffered from poverty and privation . . . Therefore we can ascertain that they were passing their primary stage awkwardly and hard.

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The powers of atheism turned in hostility against them due to the blind ignorance which was brought about through those corruptions stirred up and stimulated every now and then by the hands of some atheists as a result of spiteful Judaism. . . 127.

. . .

Therefore, history renews itself and that disgraceful situation is repeated. In the twentieth century the Israelis emerged to act, with the Muslims and Islam. the same as that which was played by their forefathers with the Prophet — P.Ь. U.H. and his pious Companions. 128.

These Israeli Jews started their muffled activities and hidden movements three quarters of century ago, viz., till the end of the nineteenth century. They drew the plans, designed their tactics and policies and chose the persons and even the countries and moved them from behind curtain gently, ruthfully, meekly and persuasively until their real intention was uncovered with the appearance of Balfour Promise. Then they performed their activities openly and frankly.

. . .

On encountering hardships and impedements face to face, the pioneers and leaders of Zionism discovered that their deceitful policy had become fruitless. Therefore they unmasked faces and announced their enmity. In the History of the 20 th. century, we observe bitter and fierce conflict of religions between the Jews and the Muslims. This conflict soon changed into severepitched battles inflamed indirectly by the biggest Imperialist Nation of the modern age. The Muslims and the Arabs had to choose only one of two ways .- 129.

First, they could surrender and yield to the Jewish mastery and the cunning evil of Zionist power and the suffer from humility,triviality,homelessness.poverty, ignorance and death. Second, They should struggle and strive in stubborn and fierce fighting without any retreat except in case of gaining the honour of martyrdom and the Paradise of Allah where a person enjoys eternal ecstasy or in case of gaining the honour of oversweeping Victory.

. . .

Do we expect that this social and personal identity of the present Islamic peoples can take its place in the procession of the modern contemporary civilisation, stand against foreign currents and brave out the apparent and hidden Zionist hostility? We should recall, in particular. the deceitful tricks which the contemporary Zionism plays on Islam and the Muslims, the powers with which it defies them and the intricacies which it lays in their way. 131.

The treacherous Zionism in different countries has recently made war against Islam and the Muslims. It is a vigorous and relentless war in which Zionists employ all means of power and all weapons of fighting. Zionists resort to deceitful and perfidious tactics and play all the political tricks to achieve their ambitions.

In these circumstances which compel us to stand against this atrocious enemy and evil antagonist, we must find out up-to-date methods for reforming the Islamic Nation and creating the right individual for the right society.

. . .

The society in which the moral criteria are cancelled, the moral volues are

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131. ignored and the chastities of women are raped within the hearing and sight of its members without making their blood boil or stirring up their manliness, is indeed a corrupt society which is willing to attain the wavering standards of today's civilisation.

The society whose members allege falsely to embrace Islam whereas they leave their women live just like men, perform their work, practise men's functions and duties frankly and openly in a shamful way, and whose men clap for their women encouragingly either to get them as whores, mislead them or to be called civilised, is in fact a society which Islam is free from.

132. Our today's Islamic society is one of disconnected limbs, shattered body and dissolved character. In it, intoxicants are sold, usury is swallowed down, indecencies prevail, the modesties (of women) are raped and the holy sanctities are violated. We — the so-called Muslims, have our share in the matters. When those who know Allah and who are supposed to be religious commit those sins, they are more sinful and more notorious than others. They expose themselves to humility and the time when the enemies torture them severly.

. . .

If good wishes are hoped for this society and its righteous members intend to drag it from its fall, that will be accomplished only and at first through guidance, education and information.

However this way is not adequate for a nation that has become an easy prey to the dogs of humanity and has been an easy victim to deserted people in addition to the corruption of its society. Besides this activity of information, guidance, education and the spirit of manliness should be raised and the powers of practical Jihad and of patient struggle should dash onward.

. . .

136. So Jihad consolidated the religion and increased the number of the worshippers of Allah and thus Jihad is considered one of the main supports of Islam and the Believers pay much attention to adopt it and to adhere to it to a great extent. When the enemies occupy an Islamic area suddenly expose the affairs of the Muslims to danger, try to usurp their property and try to rape the modesties of the Muslim women, Jihad then becomes an enjoinment in person. Every able person of the Muslims should fight by all means to rescue his country. He should defend his relision, his honour and his homeland.

To those who are far away, Jihad is an enjoinment by proxy, namely it can be executed or adopted by some persons on behalf of others who are not obliged to take part in fighting.

The ways of supporting and consolidating the figthers of Jihad such as providing them with money, employing their tongues and pens, resorting to political tactics and urging the people to share in that fighting, are indeed part and parcel of the Jihad as an enjoinment in person. This is my viewpoint in this concern.

Applying what I said to the Jihad in the Cause of Allah - namely fighting in the different sectors of Palestine, such as the western bank of the Jordan River, Gaza strip, Koniatera, the already occupied areas and in Sinai of Egypt - is an enjoinment in person upon every Muslim of Palestine who is well trained for fighting and who has learnt the tactics of war. Jihad is also enjoined upon every Palestinean Muslim who is able to strive without being dependent upon other fighters and without frustrating them in their gyrations and manoeuvres

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of the strategies of war. Jihad is an enjoinment in person upon everyMuslim citizen in Egypt, Jordan and Syria. It is thus an enjoinment by proxy upon all other Muslims who are far away from those areas and places. 136.

Jihad has another meaning and it is then an enjoinment in person (Every person should adopt it by himself) upon all Muslims. This kind of Jihad is the struggle for saving money which should be kept for the present battle between the Muslims and their enemies.

With money we can provide the Muslim fighters with arms, ammunitions. Provisions, food and medicine. 137.

This kind of Jihad may mean also struggling with the pen and by all possible means of information. We can struggle as well by employing all intellectual powers which are possessed by the Muslims (individuals and groups) even if they are distant from the battle-field.

Some scholars view that the Muslims who are distant from the battel-field of Palestine such as the Algerians, the Moroccans, all the Africans, Saudi Arabia people, Yemeni People, the Indians, Iraqi People, the Russians and the Europeans are indeed sinful if they do not hasten to offer all possible means to achieve success and gain victory in the Islamic battle against their enemies and the enemies of their Religion. Particularly this battle is not a mere combat between two parties but it is a battle between two religions (namely it is a religious battle). Zionism in fact represents a very perilous cancer, aiming at domineering the Arab countries and the whole Islamic World.

. . .

God sent them the deviates of all the world. Those wrong - doers deserved the wrath of Allah, His curse and they would go to Hell which was their bad destiny. 148.

They lived in humiliation and misery; and the wrath of God fell upon them.

God instigated those deviates to torture and humiliate them and desecrate the sanctities of their hoiy ploces.

Those deviates dispersed the inhabitants without any possessions or sustenance, and made their women widows and their children parentless.

They burnt their fields and fired at them.

. . .

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179. **THE JIHAD IS THE WAY TO GAIN VICTORY**

By

Shaikh : Abdullah Ghoshah

. . .

182. CHAPTER I

The Definition of Jihad

The word 'Jihad' means exerting all efforts It means also struggling hard till you feel exhausted.

To strive against the enemy is to fight him.

Jihad - from the view - point of religion means exerting all efforts in repelling the enemies and in fighting them.

Jihad is an Islamic word which other Nations use in the meaning of 'War'.

. . .

184. **The Cause for Which Jihad is Legislated**

Scholars have disputed about the reason for which jihad is legislated.

Some of them said: Jihad is legislated in order to be one of the means of propagating Islam. Consequently Non-Muslims ought to embrace Islam either willingly or through wisdom and good advice or unwillingly through fight and Jihad. According to the above reasons, those scholars lay the foundation of the foreign policy of the Islamic state on the following bases :

1.— It is unlawful to give up Jihad and adopt peace and weekness instead of it, unless the purpose of giving up Jihad is for preparation, whenever there is something weak among Muslims, and their opponents are, on the other hand, strong.

If anyone attacks Muslims, Jihad will become an enjoinment in personupon every Muslim qualified for Jihad.

Otherwise, it is an enjoinment by proxy, namely when any party of Muslims carry out Jihad, the obligation is no longer binding upon the rest.

If Jihad is not carried out by any party of the nation, all the nation will beome sinful.

II.— War is the basis of the relationship between Muslims and their opponents unless there are justifiable reasons for peace such as adopting Islam or making an agreement with them to keep peaceful.

III.—The abode of Islam is the homeland which is subject to the rules of Islam, and which guarantees the security of its inhabitants, whether they are Muslims or people of Scriptures.

The abode of war is the homeland which is not subject to the rules of Islam, and its inhabitants are not as secure as Muslims.

. . .

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The Muslims are also free to break their covenant with the enemies if they are uneasy lest the enemies should betray them. . . 239.

. . .

Treachery was the business of Jews throughout their ages and times as it was their instinct to break their covenant with others and resort to treachery as soon as they had any chance to betrary others. Allah, the Almighty, ejnoined upon Muslims to keep their covenant with their enemies and to deal with them justly and openly. This enjoinment was imposed upon Muslims not out of weakness or inability but it was out of strength and heavenly support. Allah backed Muslims Until they gained Victory throughout all incursions and battles against the treacherous hypocritic Jews. 240.

. . .

Al Tabarani quoted in his book (Al Awsat) : "Lies are sins except when they are told for the welfare of a Muslim or for saving him from a disaster". 247.

Ibn Al Arabi said : "Telling lies in war is permitted (in word) so as to comfort the Muslims when they are in need of it as in the time of fighting.

. . .

Arrogance is disliked except in Case of War. Allah, the Almighty, loves the Muslim to be arrogant while he is fighting as it manifests that he is indifferent of his enemy and that he determines to vanquish the enemy. 249.

. . .

ISRAELITIC NARRATIVES IN EXEGESIS AND TRADITION 579.

By

Muhammad El-Sayyed Husein Al-Dahabi

Assis. Prof. Faculty of Usul Al-Din

Azhar University

. . .

Yet, the Quran — despite its purity — and the Sunna — despite its integrity and authenticity — had not been safe from the blemishes and corruption wrought by counterfeiters. Hence, the Quran was pervaded by inaccurate interpretations ; its texts had been commented upon, in a way inconsistent with the aims it had been revealed to realize. The Sunna had equally been permeated with heterogeneous 580.

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581. so much so that it became difficult to distinguish the genuine from the spurious. Needless to say that behind these misrepresentations and misinterpretations were evil aims and malicious tendencies, fostered in the hearts of those who had been sworn enemies of Islam and Muslims.

Among the leading figures of heresy and sectarianism was Abdullah ibn Saba the Jew , who feigned to be a Muslim, disguising his unbelief, making a show of supporting the Prophet's Offspring, (Alu-l-Bait), so as to deceive Muslims and to propagate among them his heretical and noxious views

. . .

583. **On Explaining the Relation of the Holy Quran to other Heavenly Books and Its Specific Rank Thereof**

. . .

588. Scholars of Exegesis and Tradition designated as Israelitic the whole body of these narratives, because most of what had been transmitted concerning these superstitions and forgeries, had been drawn from Jewish sources (notably what is known as Haggada). It is also to be noted that the Jews are known to be mostly a people of liars and slanderers The malice they bear to Islam and Muslims exceeds all bounds, as stated by God, be He exalted, in His saying : " Thou wilt surely find that the most vehement of mankind, in enmity against those who believe are the Jews and the idolaters.... " (V, 82.).

(Since ages past), the Jews, from amongst the people of the Scripture, had been in close relations with Muslims. Their (religious) culture-more than any other — had acquired the widest range of diffusion, (in the Arabian Peninsula). Because of these connexions, the Jews found it easy to practise a great deal of cunning in inserting narratives that blemish the Islamic texts. (There sprang from their ranks) the earliest heresiarch, Abdullah ibn Saba', who was the foremost leader of sedition and heterodoxy.

He, with his adherents, the " Sabà'is ", feigned to be devout Muslims, and went to all lengths in their deceitfulness, by simulating to be the most fervent supporters of the Al'ul-Bait, the Offspring of the Prophet, so as to corrupt the beliefs of Muslims. Thus they were destined to have the greatest share in composing these heaps of Israelitic Narratives they had intruded upon the Book of God and the Sunna of His Apostle (P.B.U.H.). For this reason, the Jewish colour that came to be the prominent feature of these narratives led to designate the whole body of this heterogeneous material — even if it be non-jewish — as Israelitic.

. . .

598. Consequently, the enemies of Islam, especially from amongst the Jews and others, started to seek for other ways, contributory to the undermining of Muslim's power. Their evil cunning and appalling deceit led them to concoct wily intrigues and foul machinations. Some of them feigned the adoption of Islam and supported the Shi'ites (who support the claims of the Prophet's Offspring to the Caliphate), while their hearts were boiling over with resentment and malice to Muslims. They exploited the latter s love to the Prophet's offspring and shed crocodile tears, bewailing what they supposed to be the wrongs committeed against the Prophet's Family

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They exceeded all bounds in venerating and sanctifying the " Al-ul-Bait ", until they accorded them the rank of prophethood, and even to what is more eminent. They depicted Abu Bakr, ʿUmar, and ʿUthmān, as usurpers who arrogated to themselves the Caliphate which is the legitimate right of ʿAli ibn Abi Talib, and his offspring after him. To vindicate their doctrines, they forged curious traditions, and concocted strange tales, most of which had been drawn from Jewish sources. 598.

Needless to say, the Jews are a sort of people who utter honeyed words, while they are as crafty as foxes. So, they could cleverly and deceitfully draw Perfect plots to the stories they had composed ; then they transmitted these narratives to the simple and ignorant folk. When these stories gained wide prevalence and became popular, they came to be ascribed to the Prophet (P.B.U.H.), while the Prophet was immune from their transmitters and propagators.

. . .

Such are the hazardous results caused by the transmission of the Israelitic Narratives which had threatened to spoil the purity of Muslims' beliefs and the sanctity of Islam. The Jews spare no pains to corrupt the Faith of the Mu lims and to weaken their trust in the Quran and the Sunna, together with what is related to them. They tend to shake their confidence in their Pious Predecessors who had been in charge of conveying the Message of Islam and propagating it in East and West. Foremost among these are Jewish orientalists, advocates of Judaism-who are still disseminated throughout Africa, the alleged dark continent endeavouring to eradicate Islam. " But God doth encompass them from behind " (LXXXV, 20). 605.

. . .

As to what had been stated by Goldziher . . 632.

. . this presumption, as stated by that Jewish orientalist is only put forward to relieve and deliver his Jewish folk from their sordidness and lowliness.

. . .

Ignaz Goldziher – a most prominent Hungarian Jewish Orientalist (1850-1921). Orientalists have been accused in this volume and elsewhere as having the intention of distorting and perverting Arab culture.

In interpreting the above Quaranic verse, Tabari had gone to say : " The last of a series of the Israelitic Prophets was one sent to the Israelites who said, 'O Children of Israel ! God tells you that He had deprived you of your voices and loathed you because of the considerable number of your sins. Thereupon, the Israelites plotted against him, and were on the point of assassinating him. 666.

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737. **PUNISHMENT IN ISLAM**

General Study

By

Sheikh Mohammad Abu Zahra

In its third conference, the Islamic Research Academy recommended that Islamic jurisprudence should be the source of legislation in all Islamic countries.

There is no doubt that this recommendation is an inevitable step for the Sharia to come into force in all Islamic communities, for Islam to act as a guide for Muslims at a time when truth is tainted with falsehood, for Muslims to regulate their social relations and dealings according to the principles of the Sharia which has long fallen into abeyance.

As a result of the long abeyance of the Sharia, many Muslims, being familiarised with foreign laws, are inclined to think that Islam had better be abased from the high pedestal whereon it stands, so that it may be adapted to secular laws. In other words, those people desire to bring down the divine law from heaven to earth, subordinating the law of the Creator to the law of His creatures.

. . .

747. Of all the crimes perpetrated against posterity, adultery is the most grievous, being more serious than fornication (Sexual intercourse between unmarried people.)

Both are crimes against an essentiality. To kiss ro hug a girl is a crime which belongs to the necessary category of transgression, since it paves the way for adultery but it is less grievous than the latter, being only a means to an end. Accordingly its punishment is lighter than that of adultery.

At the bottom of the ladder comes the sin of seeing a woman's pudenda, a matter prohibited by law. Respecting transgression against reason, it is more grievous to drink wine to a point of inebriation than to drink without being intoxicated if the amount drunk be little.

The crime of the wine-distiller and seller and of the cup-bearer is less grievous than that of a drunkard. Accordingly their punishment is lighter than the latters.

. . .

770. **Hadd-punishment for Ridda (Apostasy) :**

A Murtadd is one who turns back from Islam to disbelief and error. Never could a man who has tasted the sweetness of Islam think of relapsing into unbelief.

The punishment for apostasy is instituted by the following traditions :

(*a*) Whoever changes his religion, put him to death.

(*b*) It is unlawful to shed a Muslim's blood excepting only for one of three causes, namely, adultery after marriage, life for life and apostasy.

(*c*) It is related that Muadh Ibn Djabal came to Abu Musa al-Ashari at whom he found tied man. On hearing that this man was a jew then became a muslim, then returned back to his first religion Muadh refused to sit

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down until the apostate had been slain, saying three times, Such was the decision of Allah and of his Apostle. 770.

(*d*) It is related that the Prophet, on hearing that a woman called Umm Marwan had apostasized from Islam, directed that she should be asked to repent, otherwise she would be killed.

. . .

The punishment for apostasy has been bitterly criticised by those who circulate malicious reports about Islam, alleging that it is incompatible with religious freedom. According to those warped critics, religious freedom means treating religion as mockery and making a jest thereof. They change their religion just as they change their clothes. 773.

No one who professes a faith would ever think of abjuring it unless he discovers the falsity of its tenets. Islam being based on true tenets, no believer ever thinks of rejecting it except under compulsion. Most apostates from Islam have only been opportunists who adopt Islam for wordly purposes and having achieved their selfish ends, relapse into their former faith. Such opportunists wantonly adopt the faith without any serious intent. It is only just that religion should be protected against such frivolous persons. A severe punishment must therefore be inflicted upon apostates so that whoever embraces Islam should know the penalty awaiting him once he deflects therefrom. And there is no doubt that anyone who enters a place, knowing that he is going to be shut within, will think twice before entering it unless he is firmly determined to stay permanently therein.

. . .

Let it be known that Islam is the law of the Muslim state. Whoever trifles with it, whether he be a Muslim or otherwise is only seeking to upset the organic law of the State. It is right that the state should protect its system with the most Severe penalties, seeing that an apostate is a rebel against the State, who deserves the utmost punishment.

. . .

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921. **RESOLUTIONS AND RECOMMENDATIONS ISSUED AT THE END OF THE FIRST SESSION OF THE FOURTH CONFERENCE**

In steadfast belief in Islamic unity with which Islam has deeply impressed its adherents.

In response to the Call of Islam to make mutual recommendations of Truth and to enjoin co-operation in charity and righteousness.

In realising the principle of common solidarity and mutual assistance, as exhorted by the Holy Qura'n and urged by the Prophet (P. B. U. H) to put them into effect.

And (lastly), in defence of faith, country, and honour.

Muslim scholars, from all over the world, have answered the invitation of Islamic Research Academy for the holding of its fourth conference, within the precincts of Al Azhar in the month of Radjab 1388. A.H.

The first session was devoted to the discussion of the Palestinian Question, the (foreign) occupation of Jerusalem, the wanton desecration of its sanctities, and the aggression against Arab territories.

On the basis of Islamic teachings & principles, and in the light of historical facts, human rights, and the commonly acknowledged international norms & usages, the Conferees studied the contents of more than twenty five papers presented by Muslim Scholars from the three continents of Asia, Africa, and Europe. These were followed by discussions in which the viewpoints and sentiments of the *Conferees* coincided in common agreement and an outright resolve to cope with the most grievous circumstances confronting the present-day Community of Muslims.

The Conference, hereby, solemnly declares :

First :

(*a*) That the causes for which combat and Jihad must be taken up as defined in the Holy Qura'n are all manifest in the Israeli aggression, since the Israelis had launched attacks against the Arab and Muslim territories, violated what is regarded as most sacred in Islam, with regard to both its rites & sanctuaries. Equally did they expel Muslims and Arabs from their homes, and brutally and ruthlessly killed old men, women, and children.

For all these reasons, striving with one's life and wealth against the aggressors has become a binding duty every Muslim has to fulfil in accordance with his means and competence, however remote his homeland might be (from the Muslim territories that had been victimized by enemy attacks).

(*b*) The Conference greets the vanguard of resistance men and the troops deployed along the frontlines, and appreciates their sturggle, their steadfastness, and their determination to achieve victory.

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(*c*) The Conference calls for strengthening the struggle which is being waged by the Palestine people, and providing it with all means of escalating the battle to fulfil its objective. 922.

(*d*) The Conference equally calls for the consolidation of the Arab military fronts especially the Jordanian front.

(*e*) The Conference exalts Arab military unity and demands its implementation. It appeals to the Arab States to strengthen the United Arab Command, and calls upon all Muslims to support this unity materially and morally.

(*f*) The Conference recommends the mobilisation of all the material and moral resources of the Arab and Islamic Nation, and to train all militarily fit in wielding arms.

(*g*) The Conference urges the establishment of a fund to finance the struggle of the Palestinian people and the care of the families of the strugglers and the martyrs. This fund should have branches in all the Islamic countries, and should be partly financed by Zakat (the poor-due), since the expending in the way of God is related to charity that had been decreed by God, and is one of the outlets of expenditure bearing on the proceeds of Zakat, as explicitly stated in the Holy Qura'n.

(*h*) The Conference calls upon Muslims to hasten to mobilise their spiritual forces, and to deepen the Islamic values in schools, institutes, universities, mosques, the armed forces, and all the information media. Muslims are urged to adhere to the teachings and morals of Islam. They should muster all forces in all utilities factories, and farms to cope with all the eventualities of the situation.

Secondly :

(*a*) The Conference expresses its appreciation of the commendable efforts that are being made by the Islamic governments and peoples towards the common objective, and recommends that much more of such efforts be exerted and co-ordinated so that Muslim ranks may be unified in the confrontation of the present crucial situation.

(*b*) The Conference urges the formation of a delegation to assume the responsibility of implementing this recommendation to tighten the bonds of amity, brotherhood, and effective co-operation between the Muslim States, prior to the establishment of the cherished Pan-Islamic League.

(*c*) The Conference recommends economic co-operation between the Arab and Muslim States to the farthest possible extent and steps be taken towards its ordination to ensure full integration among them.

Thirdly : 923.

The Conference appeals to all the Islamic governments to cut off all relations whatever with Israel, and stresses that co-operation with the enemy in any form is a stab against all Muslims as well as a violation of the teachings of Islam.

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923. God, be He exalted, said, "Thou wilt not find a people who believe in God and the Last Day loving those who oppose God and His Apostle even though they be their fathers, or their sons, or their brethren, or their clausmen". (LVIII, 22).

Fourthly :

(*a*) The Conference urges Muslims everywhere not to overlook for one moment their religious duty of liberating Jerusalem and all the occupied land, and to preserve their sanctity & traits of Arabism.

Jerusalem is the first of the two Qiblas (direction of Muslim worship), and the third after the two noble sanctuaries (Makka & Madina), the place associated with the night - journey of the Prophet (P. B. U. H) and from which started his mi'radj (ascension to heaven). Jerusalem is equally the burial place of the martyrs from amongst his Companions.

(*b*) The Conference confirms the religious verdict issued by Muslim scholars judges & muftis in the Western Bank of the Jordan on the 17th of Jumada 1, 1387 A.H. (August 22nd 1967) which rules that the Aqsa Mosque in its religious concept, covers the blessed Aqsa Mosque as it is known at the present time, as well as the holy Dome of the Rock, their precincts, including the walls and the doors.

The Conference considers that aggression on any of these parts of the Mosque as tantamount to the desecration of the sanctity and holiness of the Aqsa Mosque.

The Conference also declares that the Ibrahimy Shrine in Khalil (Hebron) is a sacred Muslim Mosque, and that any aggression upon any of its parts is therefore a profanation of its sanctity.

Fifthly :

(*a*) Faithfulness to the call to Truth, and the duty of offering sincere advice in the way of God and His Apostle, to Muslim leaders and Imams, and the Masses at large, make it incumbent upon the Conference to call upon all the peoples & governments in the Islamic world to adhere to the Book of God and the Sunna of His Apostle, and to comply with their teachings, since such is the way leading to victory, might, and dignity.

O ye who believe ! If ye help God, He will help you and make firm your footsteps" (XLVII, 7).

(*b*) The Conference enjoins the entire body of Muslims — People & Governments — to adopt (all) means of scientific development to realize for their societies and countries triumph and security peace and prosperity.

924. "Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies of God and your enemies, and others besides, whom ye may not know, but whom God doth know. (VIII, 60).

Sixthly :

(*a*) The Conference denounces the support of certain countries for Israel and

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Israel's aggression, and declares such support : a challenge at Muslim peoples, a demonstration of enemity towards them and a total disregard of their sentiments. 924.

(*b*) The Conference declares that Muslims everywhere will not remain mere spectators in the face of Zionist racist convetousness in the Arab and Islamic worlds nor will they shrink from giving their lives in defence of their countries and sanctities, and for the restoration of their usurped land.

"And God saith the truth and it is He who guideth to the path of rectitude".

RESOLUTIONS AND RECOMMENDATIONS ISSUED AT THE END OF THE SECOND SESSION 925.

FOREWORD

During its first session, the Conference has focussed its research-work on the serious issue which confronts the Islamic and Arab world to-day, i.e. the colonialist aggression of zionism on Palestine and other Muslim Arab countries and the profanation of the sanctites of Jerusalem. The session ended with the issuance of the resolutions and recommendations stated at the head of this declaration.

Then the conference resumed its activities in the form of a second session which started on the 17th of Radjab and lasted until the 2nd, of sha'ban 1388 A.H, (9th. October — 24th. October 1968 A.D.)

This period was assigned to the study of researches pertaining to the Holy Qura'n and the prophetic Sunna in pursuance of the message of the Academy in disseminating the Islamic principles in their true colour and elucidating the methods of their adoption as a reassurance to those who are acquainted with them, and a direction to those who are seeking guidance through them.

. . .

—*On the Holy Qura'n and the prophetic Sunna* :

(1) The conference unanimously and decidedly agreed upon the fact that the arrangement of the chapters and the verses of the Qura'n had been divinely revealed to the prophet (P. B. U. H) through Gabriel. This arrangement had been adhered to in the standard codex of the Khalifa Uthman Ibn-Affan, God be pleased with him.

The conference declares solemnly, in this connection, that it is utterly impermissible for any Muslim to deviate from or reject it in any respect.

. . .

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LIST OF NAMES

of the Muslim Ulemas who attended the Fourth Conference of the Academy of Islamic Research and who participated with their researches

(A)

Members of the Academy of Islamic Research from U.A.R. and abroad

Name	Profession
1. His Eminence Shaikh, Hassan Ma'moun	The Rector of Al-Azhar and the Chairman.
2. Dr. Muhammad Abdullah Madi	The Vice-Rector of Al-Azhar.
3. D.r Mahmoud Hubballah	The Secretary General of the Academy of Islamic Research.
4. Dr. Ibrahim Al-Labban	Member of the Academy, from U.A.R.
5. Dr. Solyaman Huzayin	Member of the Academy, from U.A.R.
6. Dr. Abdul-Haleem Mahmoud	Member of the Islamic Research Academy, from U.A.R.
7. Prof. Abdul Hameed Hassan	Member of the Academy, from U.A.R.
8. Dr. Othman Khalil Othman	Member of the Academy, from U.A.R.
9. Dr. Aly Hassan Abdul-Kadir	Member of the Academy, from U.A.R.
10. Shaikh Aly Al-Khafeef	Member of the Academy, from U.A.R.
11. Shaikh Muhammad Abu Zahra	Member of the Academy, from U.A.R.
12. Shaikh Muhammad Farag Al-Sanhoury	Member of the Academy, from U.A.R.

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Name	Profession
13. Prof. Muhammad Khalafallah Ahmad	Member of the Academy, from U.A.R.
14. Dr. Muhammad Abdullah Al-Arabi	Member of the Academy, from U.A.R.
15. Shaikh Muhammad Aly Al-Sayis	Member of the Academy, from U.A.R.
16. Dr. Muhammad Mahdi Allam	Member of the Academy, from U.A.R.
17. Shaikh Muhammad Nour Al-Hassan	Member of the Academy, from U.A.R.
18. Dr. Is'haq Mussa Al-Hussaini	Member of the Academy, from Palestine.
19. Prof. Nadim Al-Gisr	Member of the Academy, from Lebanon.
20. Prof. Wafiq Al-Kassar	Member of the Academy, from Lebanon.
21. Shaikh Abdu-Rahman Al-Kalhoud	Member of the Academy, form Libya.

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(B)

931. *The Invited Delegates*

State	Name	Profession
1. Jordan . . .	1. Shaikh Abdul Hameed Al-Sayeh	Minister of Religious Affairs.
	2. Shaikh Abdullah Ghosha	The Grand Kadi of Jordan.
2. Indonesia . .	1. Dr. Mahmoud Younus	The Dean of the Faculty of Islamic Law in Djakarta.
	2. Prof. Ahmad Shaikhu	The Director of the Indonesian Parliament.
	3. Prof. Muhammad Taha Yehia	The Dean of the Faculty of Theology.
3. Turkey . . .	1. Mr. Lutfy Doghan	The Administrative Director of Religious Affairs.
	2. Mr. Isma'il Azharly	Head of the Islamic Affairs Academy.
4. Togoland . .	Mr. Kassim Minsa	The Director of Young Muslim Association.
5. Algeria . . .	1. Prof. Malik Ibn Nabi	A muslim writer
	2. Shaikh Na'im Al-Nu'aimy	A teacher from East Algeria.
6. Russia . . .	Shaikh Dia' Eddin Papakhanouf	The Mufti of Muslims in Soviet Central Asia.
7. Sierra-Leone.	1. Al-Hajj Suri Ibrahim Kanu	The President of Muslim Brotherhood Association.
	2. Al-Hajj Abdul Kadir Saku	The Vice-President of Muslim Brotherhood Association.
8. Senegal . .	Shaikh Mustafa Siss	The Secretary General of the National Union of Muslim Associations.
9. Sudan . . .	1. Dr. Kamil Al-Bakir	The Chancellor of Um-Durman University.
	2. Shaikh Hassan Mudathir	The former Grand Kadi.
	3. Shaikh Ibrahim Siwar-ul-Zahab.	A former Kadi.

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5. Algeria . . .	1. Prof. Malik Ibn Nabi	A muslim writer
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	2. Al-Hajj Abdul Kadir Saku	The Vice-President of Muslim Brotherhood Association.
8. Senegal . .	Shaikh Mustafa Siss	The Secretary General of the National Union of Muslim Associations.
9. Sudan . . .	1. Dr. Kamil Al-Bakir	The Chancellor of Um-Durman University.
	2. Shaikh Hassan Mudathir	The former Grand Kadi.
	3. Shaikh Ibrahim Siwar-ul-Zahab.	A former Kadi.

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State	Name	Profession
18. Malaysia . .	Mr. Wan Abdul Kadir Isma'il	The Director of Religious Affairs' Administration, Information Department.
19. Nigeria . . .	1. Al-Hajj Basil Agusta	Secretary General of the Muslim Association of Nigeria.
	2. Mr. M. A. Oseni	The Assistant Secretary of the Muslim Association.
20. India . . .	Mr. As'ad Madani	Secretary General of the Indian Ulemas Association.
21. Yugoslavia .	Prof. Hussain Soliman Gozo	The Director of the Muslim Affairs' Administration.
22. Japan . . .	1. Prof. Abdul Kareem Saytu	Professor in Takoshock University.
	2. Mr. Ala'Eddin Admen	The Companion of the representative of Japan.
23. Uganda . .	Shaikh Ahmad Kabu Sambo	The Head of Muslims in Uganda
24. Yemen . . .	Shaikh Kassim Ghalib	The former Minister of Education.

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(C)

Other invited Guests

State	Name	Profession
1. Oman . . .	1. Shaikh Yehia Ibn Abdul-Lah	Member of the Supreme Council of Revolution.
	2. Mr. Hemiar Ameen Solay-man	The Director of the Office of Oman in Cairo.
	3. Mr. Abdul Warith Al-Safi	Press Advisor of the Office of Oman in Cairo.
2. Lebanon . .	Shaikh Muhammad Aly Al-Gozo	The Mufti of the High Region of Lebanon.
3. Jordan . . .	Shaikh Muhammad Adil Al-Sharif	The Imam of (Al-Aqsa)Mosque. and the Vice Mufti of Jordan
4. Palestine . .	Shaikh Eid Yakoub	
5. Bahrain . .	1. Shaikh Yosuf Al-Sidiqi	
	2. Mr. Aly Al-Hashimi	
6. China . . .	1. Mr. Abu Bakr Salih Ab-dullah	The Head of Chinese and Japanese Students in Cairo.
	2. Mr. Nour Muhammad Isma'il	Professor in the Institute of Islamic Studies in Cairo.
7. Malaysia . .	1. Mr. Isma'il Haji Abdul Haleem	The President of the Malaysian Association in Cairo.
	2. Wan Ahmad Ibn Wan Kadir	The Vice President of the Association.
8. Iritria. . . .	Mr. Taha Muhammad Nour	The representative of the Iritrian Liberation Front in Cairo.
9. Mauritius .	Mr. Abu Salih Bosorin	
10. Korea . . .	Mr. Muhammad Wi Jang Hi	The Vice President of the Korean Muslim Association.

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935. **Participants with their researches in the first Session**

Name	State
1—Dr. Abdul Halim Mahmoud	United Arab Republic
2—Ustadh Abdul Hameed Hassan	United Arab Republic
3—Shaikh Muhammad Abu Zahra	United Arab Republic
4—Dr. Isshaq Mussa Al Husaini	Palestine
5—Shaikh Nadim Al Jisr	Lebanon
6—Ustadh Abdullah Kannoun	Morocco
7—Ustadh wafeeq Al-Kassar	Lebanon
8—Shaikh Abdul Hameed Al Sayih	Jordan
9—Shaikh Abdullah Ghoshah	Jordan
10—Dr. Mahmoud Yonus	Indonesia
11—Ustadh Muhammad Tahir Yehia	Indonesia
12—Shaikh Abdul-Sattar Al-Sayed	Syria
13—Brigadier Mahmoud Shyth Khattab	Iraq
14—Shaikh Hassan Khalid	Lebanon
15—Muhammad Azza Darwaza	Syria
16—Dr. Abdul Aziz Kamil	United Arab Republic
17—Dr. Sayed Nawfal	United Arab Republic
18—Dr. Sa'id Abdul Fattah Ashour	United Arab Republic
19—Shaikh Abdullah Al Mishadd	United Arab Republic
20—Shaikh Abdul Latif Al Subky	United Arao Republic
21—Shaikh Muhammad Hussain Alh-Tahabi	United Arab Republic
22—Shaikh Kamal Ahmed Oun	United Arab Republic

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